TEACHING IN THE CHURCH SCHOOL

SELDON L. ROBERTS

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TEACHING IN THE CHURCH SCHOOL

TEACHING *in* THE CHURCH SCHOOL

A MANUAL *of* PRINCIPLES *and* METHODS *for* CHURCH SCHOOL TEACHERS

KEYSTONE STANDARD TRAINING COURSE

By

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In Appreciation of the
Teachers of Standard Training Classes
In Local Churches,
Whose High-grade, Self-sacrificing Work
Has Made Possible Better Teaching
In the Church Schools
of
North America

FOREWORD

It may help a reader or student and it is a satisfaction to the writer to give some understanding of the background from which this book comes.

For a number of years it has been the privilege and pleasure of the writer to lecture and teach on the various topics treated in this book in Standard Training-schools, Training-classes, and Assemblies. During these years many notable books on teaching in church schools have appeared. The writer has used these as best he was able, not as an academic task, but as sources of information and help for the daily task of helping to direct training-work for the church schools of the Baptist churches of Indiana and later of the Northern Baptist Convention. Not a little of what is found in the following pages has been developed in class work with the teachers of all sizes and kinds of church schools as pupils. The writer could scarcely help learning many useful things with so many helpful people cooperating in his pedagogical education.

Much of the reading and not a little of the writing has been done in hotels, summer camps, on the train, and in public meetings where some other teacher said something stimulating that started the writer's brain and pen. The lack of academic atmosphere and technical finish must be

laid to this informal way of producing. If there is found a certain informal familiarity about parts of the book, this is doubtless due to the fact that much more time has been spent in grappling with these problems with group after group of earnest workers in need of immediate help, than could possibly be found for formal literary finish.

I have been helped most in this work by "The Teacher," by Weigle; "How to Teach Religion," by Betts; "The Educative Process," by Bagley; "Educational Psychology," by Thorndike; "A Survey of Religious Education in the Local Church," by Bower; "The Project Principle in Religious Education," by Shaver, and many articles in current educational magazines both religious and secular. I doubtless owe much to many people and many books whose influences on the work I cannot now recall. The book grew up in the classroom, not in the study, and was made on the road, not in the library. It doubtless shows the marks of its making, both in faults and favors.

SELDON L. ROBERTS.

PHILADELPHIA, PA., JANUARY 4, 1927.

CONTENTS

CHAPTER		PAGE
I.	What Is Teaching?	1
II.	Factors that Condition Teaching	15
III.	Aim in Teaching	30
IV.	Securing Whole-hearted, Purposeful Action from Pupils	46
V.	The Project Principle and Project Work	62
VI.	Teaching Methods in Common Use	75
VII.	Selecting and Organizing Material for Religious Teaching	92
VIII.	Teaching Plans	106
IX.	Fixing Results	120
X.	Bettering Our Teaching	136

I

WHAT IS TEACHING?

The Need of Teaching

Here in its mother's arms lies a day-old babe. Compared with the day-old chick or with the young partridge of the same age, it can do scarcely any of the things necessary to carry on its separate individual existence. The human infant is possibly the most helpless of all young. Its instincts, while numerous, are not well defined, and excepting the tendency to feed, when food is presented, and to cry when uncomfortable, cannot be depended upon to guide the little stranger, in any sure way, to the acts and situations on which life depends. It must be cared for, or it will die. This care must also be of such a nature as to prepare the child, in time, to care for itself. Compared with the human infant the young of many animals have a large and dependable outfit of tendencies, ready at birth, to guide them in the strange land to which they have come. Most young animals need but a small amount of attention from the older and more experienced members of their kind. The less their possibilities when fully mature, the less of such attention and guidance they need. The young of many of the higher vertebrates do indeed receive some schooling from their elders. The mother bear is said to teach her young and even to cuff its ears, when it does not behave as it should. When taken in hand by man the higher animals can be taught many things; but in any case the limit is soon

reached. Almost any animal will become a good member of its species, with little or no teaching from the older members of its group. Not so with the child. He must not only be cared for to exist, he must be taught in many ways or he will not become a good man.

At the age of two years or less, however, the human infant has advanced in intelligence and understanding beyond that which lower animals can ever attain. It is still very helpless physically, but has begun to show the high spiritual possibilities which it possesses. If any young animal were to show the intelligence and understanding common to two-year-old children, it would be discussed in every scientific circle and be given many columns in the most important periodicals. And yet the two-year-old child has scarcely crossed the threshold of human possibilities. The difference between the understanding and skill of the child and of a well-educated adult, between their power to control the forces of nature, to build and use machines, to write books, to compose symphonies and dramas, to control their fellow men, is manifold greater in degree, though not in kind, than that between the child and the lower order of animals. It would seem that in order to compel the child to learn from older and more experienced people the things it needs to know in order to live well, it is left for a long time helpless and dependent, even for its existence, upon mature people.

Acquired Values of Human Life Would Soon Be Lost Without Teaching

Most of what is characteristically human and has largest value for the welfare and enjoyment of mankind, can be mastered only by long, continuous study. Not only does

it take the individual much time and effort to learn it, but the race might easily lose it. Where teaching for any considerable time has not been given, or where it could not be had, much of the arts, literature, sciences, once possessed by a people has been lost. Illiterate families with splendid natural intellects have lived in the mountains of the southeast part of the United States, having among their keepsakes the old classics of Greek, Latin, and English literature brought to the mountains by their ancestors, but all sealed mysteries to them. They have not been taught.[1]

Something of this kind happened during the Dark Ages, when the unlearned hordes of the north overran Rome and Greece. The arts and literature of the conquered civilizations lay buried for centuries.

Recent discoveries in Yucatan, Central America, give evidence of this same truth.[2]

[1] "In the mountains of Kentucky there has been buried a treasure of citizenship richer far than all its vast fields of coal, its oil, its timber, or mineral wealth. Here lives a people so individual that authors have chosen them as their theme and artists as their subjects to interpret to the world a people with a character distinctive, sturdy, independent, and rugged. This is a stock in which great movements can have their origin. No inferior people, no degenerate stock can embrace and demonstrate with enthusiasm new truths. These people are descended from the best ancestry—Virginia and North Carolina—that traces back to England, Scotland, Ireland, and Wales. Theirs was, in the main, an educated ancestry; some of their forefathers read Latin, and some of them Greek. Here and there in the mountain cabins and farmhouses may be found an ancient copy of Cæsar, Virgil, Chaucer, and other rare old books, useless to the possessors save as relics of the past."—*By permission. From "Moonlight Schools," by Cora Wilson Stewart. Copyright by E. P. Dutton & Company.*

[2] "Here a magnificent civilization had been developed. This region, now overgrown with a dense tropical forest, had been cleared and put under intensive cultivation. Great cities had flourished on every side. Lofty pyramid-temples and splendid palaces of cut stone, spacious plazas and courts filled with elaborately carved monuments of strange yet imposing dignity, market-places, terraces, causeways, were to have been counted, not by tens and scores, but by hundreds and thousands.

"Indeed, it is not improbable that this was one of the most densely populated areas of its size in the world during the first five centuries of the Christian era, the seat of a mighty American empire.

Not only would the individual never attain his high possibilities if untaught; our arts, our sciences, our literature, our civil and social institutions could all be lost in two or more generations, if teaching stopped.

Religion would fare no better, probably would suffer first and most. So Paul says: "And the things which thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also" (2 Tim. 2:2). He thus shows the way to pass on the values of the Christian life from one interlocking generation to another that nothing may be lost.

Teaching Difficult to Define

It is not simply true that man *can* be educated; man *must* be educated, and teaching is one of the larger factors in this very necessary process. What then is this important process, without which man fares but ill? It is difficult to define it. Too much is involved. Factors, acts, situations, results are too many and too various to be easily compressed into a formal definition. Many such definitions have been attempted; none of them are very satisfactory. If they are clear they are found to be partial

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"Two hundred thousand Maya toil for foreign masters today in the henequen fields of Yucatan, all memory of their former magnificence gone as completely as if it had never been. Their wants are few and easily filled; simple food—tortillas, black beans, squash, chile—and tobacco; cotton stuff to make the shirts and pantaloons for himself and his son and for the huipils of his wife and daughter; anisette by way of a celebration on feast-days, and he is as happy as he can be under masters not wholly of his own blood. But, with such a glorious past, it would seem as though his future might be made of even greater promise than this. With proper educational facilities, with fair agricultural opportunities, with intelligent help over the rough places in the road, he must travel from his own simple past to the complicated world of today, and there is every reason to expect that he may again fashion for himself a destiny worthy of his splendid ancestry."—*National Geographic Magazine, January, 1925.*

and inadequate; if at all adequate they show tendencies to become involved, abstract, and far from illuminating.

If we are to understand what is meant when we say "teach" and "teaching," we must depend on concrete description rather than definition.

Teaching Is Mutual

Two personal factors are involved: an older or more experienced or more mature person, the teacher; a younger or less experienced person, the pupil. Both must be busily engaged on the problem or task in hand, or nothing can be done. The teacher may tell, show, declare without end; but until the pupil takes hold and does something for himself, nothing is accomplished. *Nothing is ever taught until it is learned.* The pupil and teacher can to best advantage cooperate in this teaching-learning process. The teacher, because of his larger knowledge and experience, will lead and guide; but often, if not always, himself will learn also. The pupil will follow guidance and directions where necessary, but will work out his own educational salvation by his own free effort. Teaching is at its best as a mutual adventure on a problem or task of common interest. Teaching is much like buying and selling—it has two parts and two persons; until each person does his part, the act is incomplete, and the results are unsatisfactory.

Teaching Is Social

Teaching Is Done in a Social Situation

We may learn many things from our own experience which are not taught. We are taught only when other people stimulate, guide, and help us to learn. Our fellow

pupils, other members of the school, particularly our teacher, aid us in our endeavor to learn. This association with our fellows in a common enterprise in which all are interested and in which each helps the other as he is able, is teaching. Because the social situation helps or hinders learning much attention must be given to keeping that situation favorable. The spirit of the school, the fellowship of classmates, the regard and esteem of pupils for teachers, the attitude of teachers toward pupils, are factors that make learning easy or difficult and so are part of the teaching process.

Teaching Is for a Social Purpose

One reason for going to school is that we may learn to live together. Said the great German teacher Froebel, "Come, let us live with our children." That living together educates parents and children, pupil and teacher.

We go to school not simply to learn facts or things, but to adjust ourselves to the great world of persons and not least valuable to us is this social adjustment.

Especially is this social factor needed in religious teaching. It has so often been said, but needs to be repeated again in this connection, that "Christianity is more than a body of facts to be learned or an individual experience to be sought after; it is a way of life." We must learn the facts of the Christian religion under such conditions that they will help us live the Christian way. This kind of learning comes only from daily association with our fellows under the guidance of Christian teachers, Christian ideals, and the Christ himself.

The way in which pupils, officers, and teachers live together in a church school is fully as important as the con-

tent of the course of study. One peevish, fretful, or selfish pupil, one careless or unworthy teacher, one irreverent or thoughtless officer, may do more harm than all the gospel truth, contained in the formal lesson of the day, can counteract.

Teaching Employs Social Means

Every normal person is sensitive to the approval or disapproval of his fellows.

In teaching, pupils not only need to be stimulated to act along given lines, that experience has shown bring desirable results; but must also be restrained from other courses of conduct that are ineffective or that bring undesirable results. Probably the most powerful of all means to stimulate or restrain in such situations is the approval or disapproval of our fellows. Next to the natural impulses of the individual, in strength, and even able to modify the most persistent and strong natural tendencies, is the attitude of the people with whom we live and for whose good-will we care. Every school man knows the almost irresistible power of this "group" approval or disapproval, especially in its action on children and adolescents.

To secure this group assent and so the voluntary approval of the individual to the thing taught, is the surest way to get *lessons* into *conduct*. When we send our boys and girls to the Sunday school, the people they meet there, not the fact that it is at the church and the Bible is used as the main text-book, determine what they learn.

Teaching Is Educative

Man is educated by many different influences, some planned and intentional, many purely incidental and un-

organized. Probably the most important factor in his formal or planned education is teaching. What we mean when we say, "Teaching is educative," is that it helps in this gaining of knowledge and experiences, which so changes us that we are educated.

In the opinion of many leading educators one of the more important functions of teaching is to shorten the time required to master a given amount of useful knowledge or to acquire skill in a given way of acting. This the teacher does by providing favorable conditions, by omitting unnecessary steps, by concentrating attention on the more important ones, and by stimulating the pupil to do his best. In this way that which the race required ages to learn and which, if left to himself, the individual might never learn, is mastered in a comparatively short time. This enables each generation to acquire quickly the more essential parts of past experience and places the pupil, when thus taught, in a favorable position to progress rapidly beyond where his ancestors had attained.

This of course cannot be done except through the cooperation of the pupil as seen in the fact that teaching is mutual. As an educative force in the pupil's life a teacher should so plan his work as to give control of the more essential parts of that which he teaches, releasing the pupil from guidance as rapidly and as soon as possible, lest by overzealousness in teaching he bind down and hinder the growing person who may, if rightly taught, excel his masters.

Teaching Is Vital

In teaching we are not dealing with mechanical but with vital forces, not with things, primarily, but with thinking,

feeling, acting persons. True indeed, we make use of things, such as books, blackboards, objects, lesson materials, but we use them as instruments to accomplish vital changes in the thinking and conduct of our pupils. The ideas, truths, faith, hopes, attitudes toward God, man, and life, that are the priceless possession of the teacher, he cannot in any mechanical way transfer to a pupil. All he can do is so to stimulate and guide the vital forces of those he teaches, that they may by their own life processes acquire for themselves a similar outfit of ideas, habits, attitudes, faith, and ways of living.

Whether a teacher has a mechanical or a vital notion of teaching: whether he thinks of himself as filling empty heads and giving to somewhat mechanical manikins sets of habits, or whether he thinks of himself as a companion and guide to a self-active, self-determining, living, growing person, makes a great difference in his attitude toward his pupils and in the methods he will use to accomplish his task.

A teacher, above all others, must heed the words of the philosopher, " Be a person, and respect others as persons." When we teach, our main consideration is not things or subject-matter, but living people.

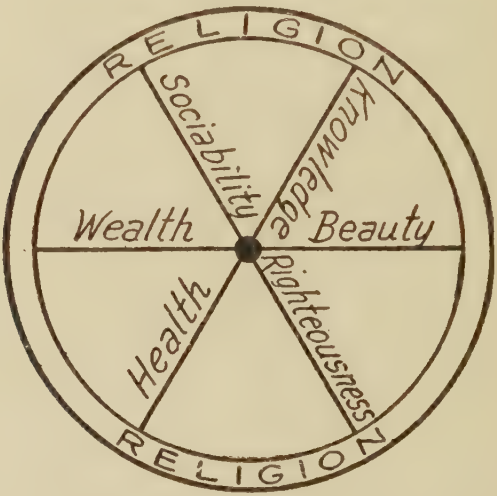
Teaching Is Religious

Before we can well understand just how teaching is related to religion we must see what we mean by religion, and how it is related to the other activities and needs of life. The diagram shown on page 10 may help us.

The Hub is our central personality; radiating from this center are several lines of human interests and needs, each representing a large segment of man's active life.

Health: Needs immediately connected with our physical welfare and activities.

Wealth: Material needs and resulting activities connected with comfort and physical well-being, food, shelter, clothing, fire.



Sociability: Needs and activities connected with our relations with our fellow men and growing out of our social instincts and customs.

Knowledge: Needs and activities growing out of the effort to satisfy our intellectual capacities and to adjust ourselves better to our environment, satisfaction of our desires to know and to learn.

Beauty: Needs and activities growing out of our esthetic nature and our efforts to satisfy our desire for beauty, music, art, drama.

Righteousness: Needs, activities, and relations growing out of our desire to control ourselves and our fellows in the highest interest of all—law, justice, the ethical elements of human life.

Religion: This is not, however, a coordinate interest on the same level as each of the others. It is not a *segment* of life, but permeates and binds together all of life. It is more like the rim of the wheel related vitally to each segment, and not only holding all together, but elevating each and all to a higher level. Religion takes all the experiences and activities of life, and relates them to God, and so relates them properly to each other in all the affairs of life. As Jesus says, " Seek ye first his kingdom and his righteousness, and all other things shall be added unto you." All teaching, in that it gives guidance to experience and control in some one or more of these interests and activities essential to human welfare, has some influence on religion. But as teaching comes more and more into the realm of ideals, of moral and spiritual values, and of man's relationships to God and his fellow men, it becomes more and more religious, since these are the ways in which religion functions. When it sets up as its aim the adjustment and control of all these essential interests of life in view of the highest interests of the individual and for the purpose of furthering right social relations and action, teaching then becomes distinctively religious.

Teaching Is Both a Science and an Art

There are many facts about teaching that can be classified and stated in the form of general principles. These may be learned and become the guides and sign-boards of teaching, keeping us to the better way and out of by-paths

that lead nowhere and out of pitfalls which have been located and charted. In this way teaching is a science, called *pedagogy*.

But one may know all the facts and principles of pedagogy and not be able to teach. Teaching is an art. It requires personal aptitude and skill. One can in the last analysis learn to teach only by teaching. Knowledge of the principles are helpful, but practise of the art is necessary. Every good course of training in teaching must provide for both these necessary elements.

Teaching Is a Divine Calling

Teaching has to do so intimately with the inner life and welfare of other people that no one can enter upon it quite the same as he can take up work which less directly affects the souls of his fellow men. To teach one must put his hands, as it were, on the quivering heart of a little child, he must go back of the outer shell of life and touch the inner springs of action. In religious teaching he must deal with the most far-reaching and significant impulses and interests of life, man's consciousness of God, of Christ, all his most intimate relationships with his fellow men. Any lack of sympathy with men, any lack of purpose to be helpful, any lack of faith in God, may easily mar a life or break it beyond repair. Unless one has sympathy with men and a divine impulse to help, it would perhaps be better not to enter upon the task of teaching in a church school. Or it would be better still to wait patiently in prayer before God until that divine impulse to share all we have, to use our choicest experiences, our dearly bought attainments, knowledge, and skills, for the good of others comes to us.

Summary

We may now summarize our thought about teaching in the particular relationships in which we are to study it as church-school teachers. It is the personal assistance which a more mature and experienced person gives a younger or less-experienced person, to help him know and do the will of God in such a way as to realize his own best self through living, thinking, and working in a Christian way. It requires on the part of the teacher the largest possible sympathy, patience, and purpose to be helpful, and presupposes, as we shall see, on his part a large knowledge of God and his will, a fine degree of skill in understanding and helping people, and the embodiment in his own character of those Christian virtues, attitudes, and ways of acting which he seeks to help others attain. It necessitates upon the part of the learner cooperation and action in keeping with the way in which the teacher leads, a willingness to try, to endure, and to correct patiently errors and mistakes. While it is not supposed that any learner will be perfect at his first effort either in attitude or performance, it is necessary that he in time accept whole-heartedly the ideals involved, and press on until he has approximated the goal of Christian living.

Suggestions for Students and Teachers

The problem of this chapter is: To build up a working conception or idea of teaching; a conviction of its importance in Christian work; and a purpose to teach.

Follow carefully the topics in the outline, seeking, as you study and as you discuss the topic in class, to verify the statement and make it as meaningful as possible by

concrete examples and illustrations. The result may be a carefully worded definition; but better still, it should be a clear-cut working formula and a definite purpose to teach.

Help will be found on the problems of the chapter, in:

Method in Teaching Religion, Betts and Hawthorne, Chapter I.

A Social Theory of Religious Education, Coe, Chapters II, III, IV.

Moonlight Schools, Stewart.

The Educative Process, Bagley.

Talks to Sunday School Teachers, Weigle, Chapter XII.

II

FACTORS THAT CONDITION TEACHING

Into the composite social situation known as teaching a number of important factors enter, each of which may either help or hinder the final results. It is well to take a look at each of these by itself that we may appreciate just what contribution that factor can make, and how better to control it. It should be remembered that each of these factors may exist in relationships quite apart from teaching, and that it is only in relation to the teaching situation that we are now considering them. A woman who in a given situation is a mother or a stenographer, in this situation is a teacher. A boy who on the street is a bootblack or a messenger-boy, is in this situation a pupil. A chair or a table which in another situation may be a piece of wood or part of the apparatus of a kitchen, is now a factor in the teaching work. We may classify these factors as *Physical, Institutional, Personal.* We shall study each in turn.

Physical Factors that Condition Teaching

The physical factors that enter most directly into and most affect teaching are the building, especially the room in which the teaching is done, the furniture including pictures and decorations, and the physical apparatus used in teaching—charts, maps, blackboards, books, and musical instruments. The tools one uses have a marked effect on the method employed and the results obtained, and so to

a large degree determine the quality of the work done. The equipment, with which one is content to work, is an index to the tastes, foresight, and resourcefulness of the worker. Really efficient church workers will not be content with unsightly and unsuitable situations or tools. Either they will secure suitable physical equipment or, failing in that, will quit the place.

The influences of these physical factors on the thinking and actions, the feelings and attitudes of growing, sensitive children is an even more important matter than their relation to the teacher as an index to personal tastes and professional teaching ability.

Bad Effects of Dirt and Disorder

Bad physical conditions in their effect on children range all the way from *fatigue* due to sitting on unsuitable chairs or leaning over unsuitable desks or tables, *ill health* due to unsanitary or ill-heated and ill-ventilated rooms, to *spiritual disgust,* due to squalid, dirty, or inappropriate conditions and *moral pandemonium,* the direct outgrowth of disorderly and dirty rooms and fixtures. Here are a group of primary children in a dark, dismal, disorderly basement room, ill ventilated, improperly heated, and in utter confusion. They are jostling, shoving, yelling, crying, laughing, each movement adding to the confusion as the teachers and leaders noisily and helplessly try to secure order. One eight-year-old girl has put both legs through the broken seat of a chair and is giving a good imitation of a Hawaiian dancing girl, probably a carry-over from the movies; while a small boy comes down one side of the room astride a small red chair, which is his gallant steed with noisy clattering hoofs. How can either

pupils or teachers come out of such a bedlam morally sound, not to say anything about religiously educated.

The Remedy—Cleanliness, Order, Beauty

Turn from this scene to another and see the almost magical change that comes over the conduct of children when they enter a beautiful, well-ordered, clean room where all the appointments and furniture suggest quiet and worship. Here you breathe in a different atmosphere, and the effect, as has been demonstrated once and again, is immediate and pronounced. The pity about disorderly and dirty church-school rooms is not simply that they are intolerable as teaching conditions: they are so unnecessary, so uncalled for. Just a little thought and care can do so much. Even the poor can be decently clean.

The irreducible minimum in quality of physical equipment for religious education is comfort, cleanness, convenience, usability, and educational fitness; to this minimum requirement should, when at all possible, be added beauty.

Plan to Use All the Active Powers of Pupils

Most church-school buildings and equipment, even of the better sort, give striking testimony to the fact that the teacher is expected to *talk* and the pupil to *listen.* This is an educational blunder. A child has, in addition to his two ears, two eyes, two hands, two feet, a tongue, and a great many muscles, all attached to the same brain as are his ears, and many of them, particularly the eyes and hands, much more capable of gathering and using the elements around him that keep the brain busy and build character than are the ears. Not to provide for the use

of these other active avenues of learning is not only to miss what they can contribute to learning, but also to invite—one might almost say compel—disorder and inattention when these active agencies get the brain busy at other things than the task in hand.

Institutional Factors

It is evident to all that a church-school teacher is not the only one who educates his pupils in religious matters. Many other people have influenced the child before the church-school teacher began with him. Many other people and institutions continue to influence him as the work of the church goes on. In fact from the points of frequency of contact and duration of time, the Sunday-school teacher is apt to be a minor factor in the whole religious life of the child. In order to make the most of the limited time and opportunities available there must be an understanding of the nature of the influences exerted on the child by the other institutions through which the other people come into contact with the child and educate it, and as far as possible cooperation must be secured with each of these.

The Home

The most potent factor in the child's religious life is the home. Much has been said in recent years of the decline of the home as a factor in religious education. If formal religious instruction of a positive character is meant this statement holds true. Not many homes give any such formal religious instruction as was once given. But if the influence on the child of daily contacts with those from whom it unconsciously absorbs ideals, attitudes, and ways of living is counted, the home, though it be in a flat or a

tenement or a hotel, is still one of the most powerful, if not the most influential factor, in character-building. For good or ill its influence enters very largely into the life of the child.

A Sunday-school teacher to succeed must know the homes of his pupils and as far as possible secure their cooperation in the religious training of the child. This can be done only by tactful visitations and suggestions. Oft-times, indeed, the parents' interest in the child will be such that a few tactful calls and sympathetic explanations will be enough to enlist the active cooperation of one or both parents in the school work.

The Public School

Next to the home in real power over the child, and first in matters of formal education, is the public school. Usually the children who attend Protestant Sunday schools also attend public school. Much of the knowledge and skill on which we must rely in our church-school work comes from the public school. These excellent teachers who work many hours each day have done the things that we would need to do were there no such schools. The church-school teacher should be very familiar with what her pupils have learned in day-school that she may intelligently plan her work. Children are very apt to compare the work done at church school with that to which they are accustomed in the public school. We can ill afford to let the teaching of the gospel and of the church suffer because we are not familiar with the better methods of teaching now commonly used in public schools. In fact, the church school presents the more difficult task, therefore demands the better method.

The Church

There was a time when the Sunday school existed in spite of the church; today the church school is a definite part of Protestant church work. Teaching is recognized as one of the most necessary and most fruitful services of the church, and yet the church is not as yet, with rare exceptions, giving that thought to its teaching work and providing for it on the same basis as it does for music, preaching, and for missionary and service programs. A very meager portion of the whole budget goes into the teaching work of any church. When the church awakes to the need of providing educational equipment and trained officers and teachers for its school, the teaching of the school will return large dividends in Christian living, giving, and power.

The Community

So marked is the influence of the community on the lives of growing children that wise parents with a care for the welfare of the child move from one community to another at great personal inconvenience and financial loss in order to give the growing children proper surroundings and suitable playmates and school opportunities. Teachers readily recognize the effect of the community life, institutions, and general atmosphere on pupils both in public and in church schools.

Streets, alleys, " sand lots," playgrounds, movies, stores, factories, homes other than that of the child, and especially the persons of all ages with whom the child associates, mark deeply the very soul of the boy or girl. He comes to *your* church-school class from *his* community.

What he brings with him will help determine all that you as a teacher can do. What can be done to make bad community conditions better, what can be done to counteract that which for the time being, at least, must be endured, and how to use the stronger, better, finer elements of the community to further the religious education of the child, are matters of large interest to every teacher but lie beyond the limits of this book.[1]

Personal Factors That Condition Teaching: The Teacher

President Coolidge said in an address to the National Education Association at Washington in 1924, " The most important factor in any school is the teacher."

Personality

What a teacher is in appearance, in attitude and character, how she looks, acts, thinks, and does, is her personality, and personality counts much in teaching, particularly in Christian teaching. Whether a teacher is neat and pleasing in appearance; kindly, sympathetic, and helpful in attitude; hopeful, sunny, sound, and wholesomely Christian in character—will determine largely her ability to do good church-school work. Those teachers who win, inspire, and help have a great advantage over others, even over those who *know* much more than they do. Though knowledge is indispensable, knowledge alone cannot give a teacher those qualities of soul that encourage, inspire and secure the whole-hearted responses on which learning and character-building depend.

On a little brown blotter is the following:

[1] See *Building the Community,* Batten.

I am a little blotter
And it is my job to blot.
When it comes to soaking surplus
I am Johnny on the spot;
And not because I oughter,
Nor yet because I gotter,
But because *I am a blotter*
And I dearly love to blot.

Personality is an achievement. While each one is limited in his attainments by his natural inherited gifts, no one is doomed by them to be less than his best.

You may not be other than you are, but you can be the best of the kind you are.

A dandelion cannot be a rose, but it may be the very best dandelion possible.

The grace of God and our honest efforts will make us the best teachers possible. But character must be achieved; it cannot be given.

A skilful, well-informed, winsome teacher is one of the finest, most worthy, and useful persons to be met anywhere. Such teachers do not come by chance. They are not the product of a whim, a wish, or a day's planning. Patiently, but certainly, they come from ordinary people, along the pathway of careful study, that winds through fields of usefulness, up hills of difficulty, to the palace of success.

Preparedness

It is rather difficult even for a naturally winsome and interesting person to remain so if she arrives at the church school with a very hazy idea of what the day's work is about, what is to be done, and how to do it. The uncertainty and consequent anxiety about the situation shows in

the teacher's conduct and appearance and soon affects the class. Apart altogether from the absurdity of pretending to teach what you do not thoroughly know, the divided and uncertain state of mind in which an unprepared teacher finds herself soon works out disaster to the class. Some church-school teachers seemingly have learned not to allow their unpreparedness to be discovered. They make a good face of the whole matter and by aid of this device or another pass through the hour without much seeming embarrassment. Soon, however, this practise leaves its marks both on appearance and in character and the unprepared teacher comes to be known as a " bluffer " and a sham.

The only safety is found in an honest effort to be ready for each teaching engagement when it arrives. This is also the way to real joy in teaching and to steady consistent growth.

The Teacher Must Be a Student

Even more important than what one knows is the ability to take on and use new knowledge and to adjust oneself continuously to the changing conditions and requirements of life. To do this one must be a student. Education has been well defined as *growth,* and in this sense is to be regarded as that continuous adjustment of oneself which masters the existing situation and at the same time acquires power to meet the next oncoming problem or task. This means continuous thoughtful effort to do better work day by day, year after year. The moment one looks upon oneself as having finally arrived and stops effort for further improvement and growth, that moment one begins to deteriorate. If now one becomes somewhat opinionated,

and too self-satisfied, one soon fossilizes, and the boneyard is the only appropriate place to lay his head.

Study is in itself a real means of grace, an exhilarating exercise, a primary condition of healthy spiritual growth. It not only maintains one's own self-respect, confidence, and freshness of mind, it also keeps one conscious of the ever-present unknown, undiscovered, and unaccomplished realm by which our growing knowledge is bounded, and so keeps fresh and vigorous that sense of wonder and humility that marks the strong, healthy, and growing mind.

Constant study is also necessary if we are not to be left hopelessly in the rear as the world advances. I remember my friend who taught biology in one of our good small colleges; he complained that his multiplicity of duties in teaching both botany and zoology made it quite impossible for him to keep up with the rapid developments in either one or the other of these two sciences. This is a long way removed from the situation in which the old-time college president prided himself on the fact that he could teach any course offered in his college curriculum. It is also a lesson in the necessity of continuous and uninterrupted study if one is to keep abreast of the times in this rapidly changing, ongoing age.

The Teacher as a Bible Student

The experience of serious and well-directed study is in itself a worthy and helpful religious discipline. To read the Bible carefully with the purpose in mind to understand its meaning and to obey and use its message when that message has become clear, greatly enriches and strengthens one's whole mental and spiritual life.

Gladstone is reported to have said, "I have known

ninety-five great men of the world in my time, and of these eighty-seven were followers of the Bible."

John Ruskin said, "Study the Bible, make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand."

William Rainey Harper said, "Of all agencies which may serve as sources of help in the training and strengthening of the religious life, the Bible, *when studied,* is the most helpful and, indeed, is indispensable."

All these show the helpfulness of Bible study to the individual, but this individual helpfulness is greatly increased when it is accompanied by a well-formed purpose to use the message which we get from the Bible to help others live the Christian life. When there is added to our desire for personal enrichment, comfort, and grace the additional purpose to use our knowledge in teaching others and leading them to Christ through an understanding of the word which has been so helpful to us, we have multiplied the benefits obtained from our studies manyfold.

Professional Studies

Every growing teacher will of necessity give much thoughtful attention to the study of those subjects which make a person not only *Christian,* but *scholarly* and *cultured,* and also a *proficient teacher.* There are so many books and magazines devoted to problems of religious education, and many of them both interesting and instructive, that professional reading and study for church-school teachers is a delight. Opportunities for study are also afforded in Institutes, Schools of Methods, Assemblies, and Conventions, both denominational and interdenominational.

The Pupil as a Factor in Teaching

Here you are, before your class of ten live boys or girls! What about *them!* What you will accomplish during the next thirty or forty minutes in way of molding their conduct and character will depend more on what they *bring* to the class work than upon what you *intend* to do during the class hour.

In just what ways and to what extent is your teaching conditioned and determined by the pupils?

In any craft-work, be the material wood, cloth, clay, or marble, the possibilities of the finished product are conditioned by the nature of the material. In this case the material is comparatively simple, static, does not react, but waits your action; you can easily determine its nature and what you can or cannot do with it. If it is unsuited to your purpose you can reject it. If it is suited to your purpose, the finished product will depend almost wholly on what you do *to it.*

It is not so with pupils. They do present certain limitations and possibilities, but these are personal and active, not static. They do not wait for our action, but are now doing many things, going somewhere, becoming something. When we act, they react. They yield and follow, or resist and seek to balk us in what we attempt. They may be, as they now are, very unsuited to our purposes. What then? We cannot discard them. Our main task is to *change them into something more suitable.* The one outstanding thing about these pupils is *they can be changed.* All education is change, and it is the business of the teacher to see that these changes go on as rapidly as possible and in the right direction. With our wood or clay

we can change the outward shape or form, but the inner character remains the same. With the living pupil we can, and often must, change the very inner character itself. But we cannot do this alone. It can be accomplished only by the cooperation of the pupil and the help of God. We are dealing not with stuff or material, but with self-active, self-determining persons, and when the job is done, be the results good or bad, it is somewhat more the pupils' work than the teacher's.

The pupil is both the hope and despair of the teacher. Such are the possibilities of success beyond anything we had dreamed and planned, or of failure where we had hoped so much, that teaching becomes the most fascinating and exalting, and the most perplexing and humiliating, of all human vocations. A surgeon may perform a successful operation while the patient dies, but if a teacher fails he fails, even though he has done his best. The final test of our teaching is what our pupils become, and that depends more on them than on us. They are our glory and our crown as well as our terror, our torment, and our defeat.

We Must Understand Them or We Cannot Teach

The help needed to understand our pupils, in so far as such help can be given, in an elementary way, by books, is contained in other units of this course of study. All that we can hope to do here is to drive home the fact that we must understand and live with our pupils, or we cannot teach them. After the few main facts of human nature and conduct are known, and the principles that underlie action and learning are well understood, it is far more important that we live with, sympathize with, and study

our own pupils than that we perfect ourselves in psychology. There is no magic in psychology. There is, however, much of divine power in a sympathetic intelligent cooperation with a human life.

A Concrete Example

In the report of a Home Study pupil I recently found a keen analysis of a church-school situation which so concretely illustrates the influence of all these factors on teaching, that I give it here in substance as the student wrote it but with my own analysis. (It is taken from the examination paper of an intelligent Italian pastor.)

A Sunday school as unruly and inattentive as this one I have not found anywhere else. Its sessions are caotic from beginning to end, and week in and week out.

Building and Equipment

The building concists of but one large room in which all the various phases of sunday school work must be done. Preliminaries, class work, worship, closing take place on the same flore and within the same four walls. With the mooving of chairs for class work nois and confusion greatly increaces. The teachers call for attention but how can the pupils give that which they have not? When an unruly boy is put out of the room by force it helps the matter not one bit.

Leadership: The Personal Element

The school is headed by a young lady. Truly she is a jewel of a christian, but she possesses not those commanding qualities that make good for a successful executive. She is too timed with a gooddy-gooddy spirit. Perhaps with another school a mild one she do good christian work, but with this one rough and unrully she was at loss. Her program was often unprepared. She was a victim of her great patience and her unordered work.

The school suffered from this. The very aim and purpose of the school was defeated by it.

The Institutional Element, Home, and Community

These children speak a little english but not enough to appreciate a lesson in religion presented in that tongue. They have also received some religious instruction in annother religion (Roman Catholic). While the children are not all from Catholic homes, and many of the nominally catholic parents want their children to attend this sunday school, yet the background of their thought and attitudes is Roman Catholic.

Suggestions for Students and Teachers

It is the problem of this lesson so to consider the main factors that enter into the teaching process, that each teacher will have a keen sense of their presence and importance, and will have a growing understanding of their nature as conditioning factors, how they help or hinder, and will gain increasing skill in adjusting and using them to accomplish his purpose in teaching.

It is very desirable that concrete work be attempted, such as rearranging the furniture of a classroom, visiting pupils in their homes, making a study of a teacher's personality and preparation for teaching. Results of these studies should be made a matter of report and discussion at the class meeting.

Additional help may be found in:

How to Teach Religion, Betts, Chapter I.

Planning Church Buildings, Tralle and Merrill.

Building a Community, Batten.

Talks to Sunday School Teachers, Weigle, Chapters XIII, XVIII.

III

AIM IN TEACHING

An Inadequate Aim Is Always Bad

Probably no one teaches without some purpose in mind. Even when this important work is attempted as a "duty" or to help out a distressed officer there is some faint glimmer of purpose. When each Sunday's lesson is accepted because it bears an appropriate date with no thought of its connection with larger plans, or with life situations, there is probably *some* aim guiding the effort. But such purposes are "beginning doubtfully and far away" and resulting classwork ofttimes "wanders as it lists."

All aimless teaching is bad teaching. The only worse thing that can happen to a teacher is to have a wrong aim.

The Indiana Survey shows that in a general way most Sunday-school teachers take up the work from worthy motives; a wide and somewhat intimate knowledge of the actual situation, however, leads one to believe that there is not that clearness of vision and sharpness of purpose which is needed to direct work most successfully. Indistinct and loosely held ideas of what one is doing, however worthy the general motive, tend to confusion, discouragement, and to meager and unsatisfactory results.

Sometimes also a teacher's attention is centered on only one phase or part of his work. This is particularly apt to happen in religious teaching where there are so many attractive and important parts. Either from lack of a broad training or because of imitation or following some attrac-

tive " fad " or leader, attention easily becomes fixed on one feature of work to the neglect and exclusion of other no less needful things. The partial aim may be worthy in itself, but it does not secure the large results desired in Christian teaching. Inadequate aim tends to confuse means with ends, to sidetrack effort, and sometimes leads to a smug self-contentment with results in a limited field, which in view of a more worthy aim would appear very unsatisfactory. Who has not seen the pride of a teacher in a bit of showy drill work when the big needed matters of reverence, obedience, and helpfulness had been quite neglected?

Good Teachers Seek Clearer Understanding of Aim

Many church-school teachers are quite content with these vague and partial aims. They accept the lessons presented, think largely in terms of their own class and its limited interests, follow the method of teaching to which they are accustomed, or which they have seen another use, without thinking through their task in any large or detailed way. If asked what is the purpose of their work they give conventional answers. But the very work itself tends to arouse the more earnest and intelligent to a need of something better. The difficulties they meet demand solutions, the opportunities before them beckon them on, the activities and situations in which they find themselves arouse in them a longing for a clearer view and a firmer grasp of the " what " and " how " and " wherefore " of their work. The more thoughtful workers themselves have made most of the successful efforts to determine and more clearly state the objectives and aims of church-school work.

They are eagerly turning for help to the best thinkers and workers in the fields of educational science and method. Even those who have had special training for secular teaching are asking for help on the particular and peculiar problems of their task as Christian teachers. The great advance in theory and method of religious education in recent years has not been imposed on church-school workers by "scientific theorists." It has been sought out, welcomed, and tested by the more alert and successful church-school workers who, facing a great and difficult task, have been striving faithfully to secure better means of accomplishing it. These strong and efficient workers have enlisted some of the best minds of the educational world to help them, but the initiative has come from the workers themselves. Dissatisfied with the partial one-sided statements of aim which have at times characterized church-school work and the more or less incidental objectives which have ofttimes engaged the major part of their time, this earnest group has everywhere been trying to think their way through their problems.

Especially have they been aroused by the revelations of spiritual illiteracy which recent religious surveys have revealed. The result has been a determined effort more clearly to see the task to be done and to find the better ways to accomplish the work. The intention and tendency of this new effort to define more clearly and make more adequate and more compelling the objectives and aims of church-school work, does not seek to discredit what has been done but to build on the partially seen and loosely held ideals of the past a more adequate, a clearer, and so a more urgent view of the task as we see it today. We best honor the past by using it to better the present.

The Problem Stated

If the people whom we teach in our church schools are to be Christian in character and conduct there are certain things they must know, there are habits of action which they must form and fix, there are attitudes which they must acquire, there are dispositions of good-will and helpfulness which they must have, relationships which must be understood and willingly assumed, and there are great loyalties to be developed and sustained. It is the aim of Christian teachers to help people acquire this knowledge, form these habits, and assume by the help of God's grace proper attitudes, relations, and loyalties. The teacher cannot put on his pupils these elements of Christian character and conduct as we put clothes on small children; for what one becomes through education depends much more on what he does than on what is done to him; but the teacher can do much to set up suitable situations and direct activities so that the pupil will more certainly and readily acquire and learn that which is needful. To do well his part in accomplishing these desired results the teacher must have clearly before him the end to be attained and how to direct, plan, and work to secure the desired results.

What Is Our Aim?

In General

In general terms an aim is the clear recognition of the objective we wish to attain and the selection and adjustment of the means to accomplish the desired result. Dr. John Dewey says, "Acting with an aim is all one with acting intelligently." Aim is therefore dynamic. It has an element of action as well as a goal to be reached.

Aim Progresses with Attainment

Even the goal or objective is not a fixed and final thing. Aim reaches not only through the immediate process to a desired result; this result when attained becomes the foundation and starting-point for yet larger attainments. In a real sense aim in Christian teaching reaches beyond the horizon of the present to the hopes and possibilities of the future, even on into eternity. It is an urge to help others to continued growth and usefulness in view of the Christian ideals. It includes the present immediate tasks of Bible knowledge, regeneration of the individual life, skill, and willingness in Christian service, loyalty to truth, to Christ, to men, and to God, but it is more than any one of them or the sum of them all because it is the embodiment of an ongoing ideal for both the individual and society, which is never more than approximated. Paul says this in Philippians 3:13, 14: "Brethren, I count not myself to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Aim in Christian Teaching Cannot Be Minutely Defined

Educational aims can be definitely defined and accurately stated only when they are largely physical, have to do with more immediate activities, and are superimposed by some external authority. Thus the aims of teaching, type-writing, baseball, or military tactics can be rather minutely defined. As we pass from these fields of specific training in physical skill to the realm of the more intellectual, the emotions, appreciation, and religion, and take in the whole

of life, it is increasingly difficult to define our aim and even less desirable that it should be minutely defined.

Aim in Christian Teaching Guided by Great Christian Ideals

In Christian teaching then, we must depend upon the great spiritual and Christian ideals rather than formal definition to guide us.

For the clearest statement of the ideals which should guide us in our teaching as well as the final authority for their statement we go to the words of Jesus.

"But seek ye first his kingdom, and his righteousness" (Matt. 6:33).

"Thy kingdom come. Thy will be done, as in heaven, so on earth" (Matt. 6:10).

"Be ye therefore perfect even as your Father in heaven is perfect" (Matt. 5:48).

The Kingdom of God as a Social Situation. Whatever room there is here for divergent thoughts as to the time and method of establishing the kingdom of God on earth there can be no difficulty as to the ideal itself —a social situation in which God is recognized as leader and his will is done. This ideal of a God-ruled, God-obeyed situation in all its sublime but simple beauty should guide us in our teaching. That is what Jesus meant. That is what we want.

The Kingdom Made Up of Worthy Regenerate Individuals. But such a social state can be had only as individual life is worthy. This is the kingdom of "our *Father* in heaven" who knows our needs and who tenderly cares for us as his children. There can be no kingdom of God

except as there are worthy children of the heavenly Father as citizens and subjects. In Jesus' conception of the kingdom the King is Father, and his loyal children who are like him in disposition, character, and conduct, are the citizens of his kingdom. Not any artificial or formal relation makes one a citizen of the kingdom but a vital union with the Father-King through his only begotten Son, Jesus Christ. "Except a man be born again he cannot see the kingdom of God." Men and women and little children must be brought to God through Christ, and loyally abide in him, or there can be no such social state as Jesus thought of when he said, "The kingdom of God."

The Test of a Worthy Christian Individual. The first test of a worthy individual is *good-will* to *all* other people. This is the one distinctive virtue that marks the Christian. "If a man say he loves God, and loves not his brother, he is a liar, and the truth is not in him." That this good-will is not to be simply a benevolent frame of mind but is to find expression in all the varied relationships and activities of life, many incidents in the teaching of Jesus show. The real test of a Christian character, and therefore the ideal to guide us in our educational aim, is this matter of "good-will" expressing itself in good deeds done from the heart and in the name of Jesus, not any formal conformity to ecclesiastical ceremonies or tests or any specific emotional experience apart from whole-hearted goodness in disposition and conduct.

These then are the great Christian ideals which should guide us in our work as Christian teachers. We are in the business of helping people to be worthy children of our heavenly Father and helping him through these Christian individuals to establish his kingdom on earth.

Aim Must Grow Out of the Actual Teaching Conditions

While accepting the authoritative principles and ideals given by Jesus and developed historically in the church it must also be recognized that as a working principle the aim of our teaching will grow out of the actual situation which we face, guided and limited by the ideals and principles of Jesus. In our Protestant churches there is commonly held a high regard for the right and the ability of the individual person to approach God for himself and in his own way. Where democratic ideals dominate and where ecclesiastical authority gives place to Christian principles, an aim which is imposed from without or by higher church authority has no place. The people of our churches have assumed responsibility for the teaching in those churches. They must now face the task of thinking through their problems and defining their objectives. Others may help them, but unless they themselves have adequate aims and make wise plans, the work fails. There is all the more need in this situation to avail ourselves of the tested experiences of others since we will succeed or fail as our plans are wisely or unwisely based. While we cannot blindly accept an imposed aim or plan we can profit by counsel and by learning.

Aim emerges from a dimly seen path to a clear highway in the process of working, in a given situation, guided by right principles toward a worthy ideal. It consists in making the best use of existing imperfect instruments while seeking the ideal, more than in doing nothing until the ideal situation can be had. It is better to do something, though imperfectly, than to succeed very well in doing nothing. An aim thus formed will do more to develop the

workers and secure results than the more ideally perfect plan, handed down, can do.

Aim in Teaching Is Always Personal

Since aim in teaching includes not only an intelligently conceived end, that is desired and sought after, but also the adjustment of means to securing the desired results, aim can exist only as a consciously held purpose of a person. In teaching, it is first the aim of the teacher. As the teacher works with other people on whom he must depend and with whom he must cooperate, it becomes the aim of the school. But not of the school as an abstract institution but as a group of people sharing a common ideal and doing a common task. More than that, since teaching is a mutual work, which depends on the cooperation of the pupils, this aim must in time become the conscious aim of the pupils, or it cannot be realized. True indeed, at first pupils may not realize what their teacher is trying to do. They may not be conscious of any purpose in the activities expected of them; but only as they become both conscious of the teacher's purposes and wholeheartedly make these ideals their own, and desire and strive for them, can the aim which may be clearly in mind from the first on the part of teacher and school, be realized in the free, growing Christian activities of the pupils.

Aim in Teaching May Be More Ultimate and General or More Immediate and Particular

The first sets up the general ideals and objectives which should guide us in forming our plans and in directing our work. The latter has to do with the immediate teaching situation, with the selecting of lesson materials, prepara-

tion of lesson plans, and guidance of actual activities of the classroom. Both are needed, and the immediate and practical aims must work toward and at each point further the attainment of the more general or ultimate aim. In the large general aim of Christian education indicated by the Christian ideals gathering about the kingdom of God, there are easily and naturally distinguished parts corresponding to the main activities of the Christian life in each of which the individual must be trained and taught.

A Christian must know his Bible and many things connected with the Christian life and conduct—*the instruction aim.*

A Christian must have skill to live, act, and work as he ought—*the training aim.*

A Christian must do all he can to extend the knowledge and influence of Christ to the ends of the earth—*the missionary aim.*

A Christian must serve his day and generation—*the service aim.*

A Christian must cooperate helpfully with other people in seeking the highest welfare of each and all—*the social aim.*

A Christian must use his time, power, and money in such a way as to further kingdom interest—*the stewardship aim.*

A Christian must know how to win others to Christ—*the evangelistic aim.*

A Christian must privately and with others worship God—*the worship aim.*

A Christian must be a worthy child of the heavenly Father as well as a citizen of the kingdom of God—*the character aim.*

We may now state our aim in Christian teaching somewhat concretely: If you will think of the sweetest, strongest, sanest, most loyal and useful Christian person you know, and for the time being forget the minor faults which even such people are apt to have, we can say, "We are working in *our church school,* with what means we have, and with God's help, to make each of our pupils *that kind of a person* and through them and others like them to establish the kingdom of God on earth."

What Right Aim Does (Function of Aim)

Right aim in Christian teaching greatly enriches the entire teaching situation and the consequent results in the knowledge and conduct of those taught.

If work in a church school is conducted on low ideals or with but partial or inadequate objectives, great sections of possible activities, materials, and relationships are shut out or omitted, the program of work tends to become limited and mechanical, and thus not only are the neglected or excluded experiences and materials left out of the lives of the pupils but that which is included, having but a limited and incomplete connection, loses much of its value. In such situations interest tends to lag and pupils drop out of school. On the other hand a program constructed on larger and more adequate lines not only includes a wider and richer scope of Bible materials, music, story, missionary history, social and recreational activities and projects, but also each bit of knowledge gained, work done, and experience had, is consciously related to a larger, saner, and more wholesome purpose, which adds much of its own value to the intrinsic worth of the individual experience.

Emerson says of the worth of a great man that he not only does great things easily and naturally but gives an added distinction to his community and his associates; so also does a large worthy purpose. Education, either secular or religious, which is motivated by a low, narrow limited or mistaken aim, partakes necessarily of the characteristics of the moving spirit out of which it springs. (Perhaps no more outstanding example of this tendency can be cited than the well-known history of two sections of the Baptist denomination. Separating in the early days of the nineteenth century on the question of missions, the one opposing, the other advocating, world-wide missionary work of all kinds, the two groups have gone their separate ways, each guided and controlled by its own aim. The one thought most of self in terms of a narrow individual salvation; the other, of others in world-wide evangelism, education, and service. The one was most concerned to "feed the sheep," to maintain the local group as it then was; the other to send its messengers and influences as far abroad as possible, and to help others wherever they might need help. At the beginning each group was about the same in number, influence, and standing. There was as much apparent reason why one should succeed as the other. Today the group with the narrow limited aim is about as numerous as at the beginning; it has ceased to exist in many places where it was at first strong. The other group has become one of the largest, most prosperous, and most useful Protestant groups of America. The larger aim made this possible. It followed the Christian rule of life. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." An individual or a group of

Christian individuals may under favorable conditions approximate its purposes and aims. No group or individual can hope to exceed them.)

Right aim in Christian teaching enables us to put the various parts of our work in order; to do first things first.

There are not only life interests and needs of our pupils which present strategic times for doing a given piece of work, which if neglected do not come again; there are also some parts of Christian nurture and knowledge that are related to other parts as foundation is to superstructure or as cause and effect.

A limited or wrong aim easily throws these parts out of place, and results in confusion and loss. Not only is the immediate matter in hand unlearned, but other needful things cannot be well done because there has been a bad adjustment of parts.

To illustrate by but one example: There is a time when the little child can be easily habituated to reverent and orderly conduct in the house of God. If this is neglected or if unfortunately wrong habits of disorder and noisy, boisterous conduct are learned, the questions of order and discipline which other teachers in other departments will have to solve are but incidental and small as compared to the total damage done. No amount of memorizing texts of Scripture can compensate for such schooling in irreverence. Even conversion and regeneration does not wholly remedy the matter, as the boorish conduct of some well-meaning but bad-mannered church-members shows. A right aim as over against a partial or inadequate one takes the long look over the whole field which enables us to set our work in order and build each new day and year on the accumulated results of the past. Thus our immediate

tasks and accomplishments not only have value in themselves but added value in relationship to that which has preceded and which is to follow.

Right aim enables us to select the better materials and methods to accomplish our purposes.

All values are in relation to some purpose. If a Bible story or incident is good, it is so because it is good for some particular thing. If a given thing is true, it is because it is true in certain relationships or in view of certain purposes. A useful thing is that which furthers a worthy end. So our materials can be selected and our methods chosen only in view of what it is we intend to accomplish. Gold is not so valuable as good whole-wheat bread when it comes to feeding hungry men and children.

The fact that a given method of teaching is technically correct and effective does not guarantee that the final results of our teaching will be desirable. As has been well said:[1] "If owing to a false philosophy of education *wrong objectives* are set up, scientific procedure can only confirm and make us more effective in error."

Right aim enables us to measure progress in a rational way.

If work is aimless it makes little or no difference whither we go, or how fast, or how slow. Only as action is consciously directed to the accomplishment of a definite purpose which is desired, is action really significant, interesting, and intelligent.

Measurements are becoming an important factor of all education, but standards of measurement cannot be set up and applied except as the purposes and aims of our work are clearly seen. If we are going nowhere in particular,

[1] *Principles of Education,* Chapman and Counts, Preface, p. vii.

how can we find out what part of our journey we have covered? (The old Negro mammy said to the rest of her family when they alighted from the merry-go-round: "You all paid yo' money and you's had yo' ride. Now I want to axe you, Where's you all been?")

Right aim inspires and gives heart to our workers.

If we are simply trying to force isolated facts of Bible history, geography, and religious dogma into the heads of small boys and girls we have cause to fear; we will probably fail.

But if we are helping people to live day by day as children of the heavenly Father and citizens of the kingdom of God, if we are interested in and helping them to be happy, useful, strong, and brave in whatever situation they may find themselves, we are working with God and we cannot fail.

> Work without hope draws nectar in a sieve
> And hope without an object cannot live.

Suggestions for Students and Teachers

It is the object of this chapter to help teachers see the need of setting up a clear-cut objective in each teaching situation which will be related to a worthy general purpose underlying all their teaching, and to learn how to guide the teaching process in all its parts so as measurably to attain that which they have come to regard as the purpose of Christian teaching.

Help for this lesson will be found in:

Teaching Adolescents in the Church School, Shaver, Part II, Chapter I.

How to Teach Religion, Betts, Chapters II and III.

Democracy and Education, Dewey, Chapters VIII and IX.

How to Increase Your Sunday School, Munro, Chapters I, II, and III.

Educational Task of the Local Church, Bower, Chapter II.

IV

SECURING WHOLE-HEARTED, PURPOSEFUL ACTION FROM PUPILS

One bright June morning in a village of northern Illinois the people of the surrounding countryside had gathered for the annual commencement of the village high school. The speaker of the day was a noted educator who had some years before been principal of this same school, and had since served as a leader in important educational work for the deaf-mute and blind schools of the State. In the course of his address he said somewhat as follows: "You remember when I left your high school some years ago that I went to the State school for the blind. Here it was my duty to devise ways to help the blind boys and girls and men and women to see. That was a difficult task, for they were greatly hindered by their lack of eyes, but in the course of time by careful training much was accomplished in a very helpful way. They learned much of what other people knew, and could do many things other people do, and to that extent they had learned to see. Then I was transferred to the school for deaf-mutes and again my task was to find ways to help these unfortunate ones to overcome their misfortune. In this also we were measurably successful. They learned to know and to do many things that left to themselves they could not have done. Measurably they were taught to hear and to speak.

"*In each case the measure of our success depended on the hearty cooperation of those who learned.* Hindered

as they were, we could help them only as they put their whole effort into helping themselves. Only thus could they learn to see, to hear, and to speak. But after all, the work I did for them was not so different from the work I did for my pupils when I was principal of this school, and from what your present teachers are doing for you. Education is learning to see what otherwise you would not see, and to hear what otherwise you could not hear, and through seeing and hearing to know and to do that which otherwise you could not know or do.

"You young people are not so hindered as are those with whom I have worked at the special schools for the blind and the deaf. Yet you, as they, must, even with your greater advantages, cooperate with your teachers, for it is only as *you do your best* under the guidance of your teachers that you can learn to see and to hear."

The message of that summer day has remained with me through all my teaching work, and I pass it on to you. In religious education we are helping boys and girls to see and to hear the things of God, of duty, and of life which without our help they could not see or hear, and to know and do that which without this seeing and hearing they could never know or do.

Fortunately, in this God helps in a special way through Christ and the Holy Spirit to unstop deaf ears and to open dull or blind eyes. Yet, it is only as our pupils enter into the experience of seeing and hearing, knowing and willing, that we can succeed. Here too, "He that willeth to do shall know."

How then can we secure the whole-hearted cooperation of our pupils in this great work of learning? How can we use their natural desires to see and hear, to know and

do the things of Christian living. Or if they have become indifferent to, or even hostile to, Christian thinking, to Christian truth and Christian life, how can we again win them to these better things? It is difficult! With God's help it is possible! The suggestions that follow may help us to secure that cooperation through which they may learn to see and to hear, to know and to do.

Limitations of Coercion and Authority

We can by no act of direct coercion compel learning. In the face of the human "will" or "will not" we stand measurably helpless. By no direct attack can that citadel of the individual personality be stormed. Or if by some direct act of coercion or authority we have seemingly secured the desired response from the child on which Christian learning depends, we shall usually find that what we have is not the whole-hearted purposeful act desired but just enough effort to satisfy the demand, to "get by." Indeed, there is grave danger of setting up in many pupils the very opposite attitude from that intended—to secure inward resistance. A high-school boy was heard to say in response to a given assignment in literature, "When I am told that I have to read a book, I begin to feel stubborn at once." That is a very human and not an uncommon reaction. A famous independent preacher when requested to put on the usual vestments or robes worn in a ritualistic pulpit, is reported to have said: "Do I have to wear these? Because if I *have to,* I will not."

But while it is true that each opportunity to learn must be countersigned by the free purposeful act of the pupil before it can pass at face value in the counting-house of learning, we are not quite as hopeless as would at first

appear. We can do little or nothing by a direct attack. We can do much indirectly. Authority in teaching is indeed necessary, but it must be the authority of worthy personality, evident sympathy, ample knowledge, and recognized teaching skill. These qualities command without insisting and are recognized and followed without coercion or restraint.

Rewards and Punishments

Closely associated with coercion and authority in teaching and among the first means commonly employed to secure the desired action on the part of the pupil are rewards and punishments: "If you do this, you may have something else that you desire"; "If you do not do this you will get something else that you do not want." It is evident in such cases that the motive back of the action usually has to do, not with the learning situation itself, but with this other, outside thing which is or is not wanted. The very presence of the reward or punishment necessarily divides the attention and measurably spoils or vitiates the act. Instead of the act by which one learns receiving the whole-hearted approval and effort which gives it most power and value, a large part of that purpose goes to the securing of the reward or avoiding the undesired experience. Learning is thus weakened.

Not only so, but since acts performed together tend ever afterward to be kept together, in thought and in the influence which they have on attitudes and habits, we may, without intending it, introduce into the life of a child through the unwise use of rewards or punishments a very dangerous element; that of doing outward religious acts not for their value as means of expressing religious

thoughts or feelings, but as a means of securing some other desired object.

Not a few pupils thus taught go to church, read the Bible, join in worship, refrain from dishonest or dishonorable conduct, even enter upon acts of service, not because of the worth of worship, honor, service in themselves, but because by so doing they can secure other things which they desire or can thus avoid unpleasant experiences. This is the worst kind of "man-pleasing eye-service." It is not that "obedience from the heart" which true Christianity must present.

That rewards and punishments do have, within a very limited range, when wisely used and carefully guarded, a practical value may be admitted. No one can be much interested in that with which he has no contact. The Christianity we teach has much of inherent worth and of interest-compelling value. If by any means we can get the uninterested into even momentary or forced contact with a live Christian teaching-situation his mind may "take hold" and find a real interest that will lead to whole-hearted and purposeful participation. As an immediate expedient rewards or punishments may furnish this needed contact with some small hope of a successful issue. A stubborn mind like a balky mule may need some special temporary treatment to get it started. The motive with which one enters on an experience is not always the one with which he emerges from it. Those who come to scoff sometimes learn to pray.

On the whole, however, rewards and punishments are too dangerous to be generally or carelessly used. They are, in the hands of wise teachers, sometimes allowable. As a common means of promoting interest in religious

activities and study, or of securing the bodily presence of reluctant individuals in church services, they frequently defeat the very purposes for which church services and church-school work are held. There is a better way.

Appealing to Native Tendencies and Interest of the Pupil

Fortunately the children whom we teach, even the men and women of the older classes, are already in action, they are going somewhere, doing something, interested in many things. Instead of demanding on authority, coercing by sheer force, bribing by rewards or threatening by punishments, why not *guide* their activities into the desired channels? Why not *direct* their attention to the interesting fields of Christian experience? Why not *inspire* and help them by word and example?

Beginning Where They Are: "The Point of Contact"

In guiding the actions of others we must remember that they are now under way, and we must begin with them *where they are.* This is the well-known and useful educational principle known as *the point of contact.* Somewhere in the interests and activities of the pupil and the experiences and materials to be used in learning, there is usually a common element, a line at which these two planes intersect, or a point at which the two lines meet. If there is not, then that given lesson or experience cannot be used at that time to teach that class or pupil. However much desired or valuable it may be, it must wait. The first work of the teacher in directing the thinking and conduct of his pupils with a view to modifying that conduct by learning is to find this common element and

bring it forcefully to the forefront. Here, if at all, is where teaching and learning must start.

The situations confronted in any given class or with any particular pupil are so varied and depend so much upon the actual combination of circumstances at that moment confronted, that no very specific directions can be given. We are forced to fall back upon general principles and teaching skill. In fact, here is one place where the real skill and good sense of a teacher is tested. The adjustments must be made at the time out of the factors present, to meet that particular situation. If you cannot do that, you cannot teach. No teacher can do it for another teacher, nor in every case tell another how it can be done. Few things are more futile and more disappointing than specific suggestions for getting and holding the attention or interest of a class.

Natural Tendencies on Which We Can Depend

There are, however, some well-known elements of human interest commonly found in every situation to which appeal may be made with hope of success.

Children like *action;* the smallest children are especially fond of rhythmic action. Beginning with this well-known fact, we can through their love of rhythmic action oft-times direct them to the very acts that result in learning the things we want them to know.

All children like to *play.* We can begin with play, and through this play lead them to learn the things they should know and to do well the things they should do. Not only does play have a high value of its own, but is one of the surest steps to other values.

Children like to *find out* things, to investigate, to pick

to pieces and find out "*how it works.*" This common curiosity and love of investigation is one of the main springs of all study, learning, and research. We can direct it into fruitful channels. We can encourage, reward, organize it, and not let it either run riot to no purpose or die out for want of fruitful occupation.

Children like to *make things.* Making worth-while things is one of the most fruitful ways of learning, and opens many a door into higher interests and better life values.

Children like to *excel* their companions in what they do. Well-directed emulation or contest will ofttimes lead to much learning. Even Paul advises us to "provoke one another to good works."

Children have a natural *sense of dependence,* a willingness to be helped and a hunger to learn. They not only seek out for themselves things to do, but again and again will ask of parent or teacher, "What can I do now?" or "Tell me what to do." This is the teacher's opportunity to help and to guide.

Additional Motives of Youth and Adults

I have spoken in the preceding paragraphs of the natural interests present in childhood. Youth and adulthood have in addition to these interests which are characteristic of children many other interests to which we can appeal with confidence.

Discussion

This may be utilized in class under the direction of the teacher or be organized into debate. Care should be taken especially in a debate so to join the issue that no one will

be forced consciously to defend a wrong position, always a dangerous thing to do, and particularly dangerous in moral and religious questions.

Organization

Men and women like to create a social machine to accomplish a given task. In order to prevent the unnecessary multiplication of organizations in church and community work, which ofttimes remain after the occasion for which they were created has passed and encumber the ground, why not give outlet to this natural tendency, and give many people opportunity to learn through the experience of organizing, by creating *temporary organizations* to handle specific tasks or problems, to be dissolved and reorganized as occasion and task require?

Achievement

Nothing grows stale to growing minds more surely than listening to things which they are supposed to learn but concerning which they are never asked to do anything. If there is something to do that is worth while, they are interested; if they are supposed to do nothing, they will soon disappear. One would think church-school teachers would soon learn this, so often and so forcefully has it been demonstrated. But so strong is the long-established custom that the "talking teacher" and dwindling or stationary listening class, always pitifully small, still exist in countless churches, while great wastes of Christian adventure and achievement lie waiting, untouched, undiscovered, ofttimes unsuspected.

These and many similar natural tendencies furnish the teacher his opportunity to guide his pupils through their

activities and thinking to Christian ways of conduct and thought, to make known to them and make effective in their characters Christian beliefs, attitudes, and ways of living. Through this guided conduct not only can he lead them away from the trivial and the sinful, but in time can bring them so face to face with Jesus as Saviour and Lord that they will give their highest loyalty to him. This does not mean that the child can become a Christian through education, apart from the help of the Holy Spirit, but it does mean that this is the most frequent and effective way in which the Spirit works. As Doctor Thorndike says: "It is a first principle of education to utilize any individual's original nature as a means to change him for the better."

Proceed From the Lower to the Higher

Beginning in each case with the forces which we find in action, with the interests that are at hand, we must work upward and forward to those of the highest religious value. Thus clumsy effort merges into worth-while production, play into work, curiosity into purposeful study, drama and pageantry into life and service, awe and wonder into worship. This is a matter of constantly widening the pupil's experience, enlarging his knowledge, increasing and perfecting his skill, elevating his ideals, furnishing him with a dominating purpose; all in the direction of our aim which thus in time becomes his controlling motive.

Making Our Aim Explicit and Consciously Desired

In the beginning our pupils may have little or no conception of that at which we are aiming. It is needful, however, that we as teachers who know the value of that at which we aim, ever and again bring into the conscious

thought of our pupils, at just the right time and in tactful helpful ways, the higher values toward which we are working. The path up which we are leading, while sometimes concealed, must ever and again lie in the full sunlight of conscious intention. Our pupils may not see all the way at once. But as Pilgrim was given a view of the Celestial City for his edification and encouragement, so must our pupils be given a view of the worth and glory of the Christian life to which we would lead them. How else can they fully cooperate in the task of learning? Our aim to become their own must be frankly stated and heartily accepted.

Difficulties Due to the Evil Tendencies of Human Nature

We have thus far been thinking of the original tendencies of human nature, as modified by the ordinary experiences of life, with which we can begin and work toward our goal. These natural tendencies are usually considered as either neutral or helpful in religious and moral education. Some of them are, but they are not all so. Some are far from desirable and need to be suppressed. Considered as a whole and with the modifications usually found in individuals, under average living conditions, they need much chastening and refining before they are at all dependable allies of Christian things. Raw human nature cannot be depended upon to lead men to the higher things of life, to seek the better ways and values. Many of the higher and finer experiences of the Christian religion lie quite outside the circle of the natural interests of people as they are. They do not care for such things; either because they are quite ignorant of their

nature and value, or perhaps in some cases because they have built up a set of interests and a way of living quite antagonistic to Christian thinking and living. What shall we do? We cannot begin without a point of contact, and there is not, so far as we can see, any natural interest in the things into which we would like to lead and instruct them. We have to begin with them as they now are. Hopeless as the task may seem, we must utilize their natural tendencies even while we strive to change them.

The Appeal of Christian Personality

Here indeed we need a good teacher; one with a strong magnetic personality, who is interested in people, in Christ, and in winning others to the Christian way of living. Almost any one will become interested in such a person, and the next natural step is to become interested in that in which this interesting person is engaged with such consuming zeal. There is power in a strong personality to lift an individual out of himself and to inspire and guide him into experiences, actions, and achievements which unaided he would never seek and indeed could probably not attain. There is also so much of satisfying worth in the better way of living that if one can be kept in contact with it for a time it makes a place for itself. The strong vigorous personality of the teacher is, in this case, the point of contact. He first wins his pupil to himself and then introduces him to Christ. Divine help, which, though it cannot be measured by any material standard, is yet as real as any material thing, also enters in. What follows is commonly called from the human side "conversion," and from the divine side "regeneration," and amounts to a rebirth or reconstruction of the human soul. Paul speak-

ing of this religious experience says: "The things I once hated I now love, and the things I once loved I now hate"; "If any man is in Christ Jesus he is a new creation. Old things have passed away; behold, all things are become new." Many a wayward soul has through contact with a strong winsome person and the help of the Spirit of God been led to the Christian experience thus described. I consider it a privilege to have known many of them and to have some part in introducing not a few to the one who has helped me most.

Making the Most of the Conversion Experience

Nothing can be more surely counted upon to motivate religious study and learning than this conversion experience. I have personally known many men and women, some young, some old, ignorant not only of the higher values of life but of the common elements of a rudimentary education—some indeed illiterate—to be so stirred by their first contacts with the Christ and Christian experiences as to surmount every obstacle and put aside every other desire, and by years of hard toil to secure a liberal education and extensive training for Christian living and work. While such cases may be few, they are not unusual. Every regenerate soul is born hungry for knowledge and skill in the new-found Christian life. Now is the time for action. If we can utilize this new, fresh, compelling interest we can start each new convert on the highway of Christian learning and usefulness with abundant hope for success. Neglected, the appetite dies out and can be with difficulty aroused again. Our best chance is passed. If new-born infants were as commonly neglected as new-born souls the infant mortality statistics would be appalling.

Practical Suggestions for Securing Cooperation in the Work of the Class

1. *Make Definite Assignments* which are of natural interest to the pupil and within the limits of his power to accomplish.

The first condition for doing good work is a clear understanding of what is to be done. As far as possible encourage initiative and cooperation of the pupil in defining the task and setting up the assignment. But see to it that the assignment is a clear-cut worth-while piece of work. A vague, indefinite, or unrelated problem is no less educationally useless, because it has been selected by the class or suggested by a pupil. Nor will it in the end be any more interesting work from the standpoint of the pupil. Do not either undervalue nor overestimate the ability of the pupils; either course invites failure. Sympathetic acquaintance with your pupils will lead to success.

2. *Help the Class to All Needful Sources of Information.* Life is too short to turn young and inexperienced pupils loose in a library on the chance that they will find what they need. A few well-placed suggestions will save much time and will not hamper overmuch that growing initiative and originality of a promising young genius. Even the information contained in a text-book or a regular Sunday-school quarterly is worth while, if rightly used, and should not be either neglected, despised, or ignored.

3. *Show Them How* to do the work, not enough to cripple their own efforts but enough to give them a clew to the new or difficult process. A few timely suggestions or some "sample work" by the teacher gives a good start in the right direction.

4. *Do the Work Yourself* that you expect the pupils to do, and from time to time give the pupils an opportunity to see what you have done. Nothing will more surely increase the respect, admiration, and confidence with which the class regards a teacher than to know that he can do the work, and do it well, which he requires them to do. Nothing is more fatal than a well-founded suspicion, "Oh, he can't do it himself!"

5. *Begin with the Class Where They Are.* Do what you must to get them into action, but move at once and as rapidly as possible from the lower incentives and motives on toward the highest and most effective. Aim to make your pupils as soon as possible accurate, interested, independent Christian thinkers, students and persons capable of doing without your help, or, what is still better, surpassing their teacher in Christian living and work.

We have in religious education a kind of socially shared experience of high motivating value and attractive power not always used as much as it should be by church-school teachers. It sounds trite and commonplace to say that worship is one of the surest ways of securing whole-hearted cooperation and effort, but such is the case. Much as the public-school teachers secure willing cooperation through lessons of appreciation by means of art, music, drama, and the athletic teams secure the backing of the whole school spirit through "pep," the church school may secure that fine spirit of social solidarity and cooperation through hymns, story, drama, Scripture, meditation, and prayer either in class or department worship. A teacher who can so lead such a worship service as to secure the cooperation of the individual members, or with the older classes can so train the pupils that they can cooperatively

conduct such worship, will have done much to secure the success of the entire school enterprise.

Suggestions for Students and Teachers

This lesson aims to encourage and help the teacher to secure whole-hearted cooperation from his pupils in all his work by an appeal to the better natural impulses and by building up such acquired tastes, interests, attitudes, and habits of work as will make church-school work a joy to all concerned.

Additional help on the important problems here presented will be found in:

The Project Principle in Religious Education, Shaver, Chapter VII.

The Way to the Heart of the Pupil, Weimer.

The Teacher, Weigle, Chapter IV.

Talks to Sunday School Teachers, Weigle, Chapter XVI.

V

THE PROJECT PRINCIPLE AND PROJECT WORK

In recent years a new emphasis has been placed upon an old and well-known way of teaching. This does not mean that we have gone back into the ways of teaching which prevailed in the early history of the race, and are repeating in this day what was done then. It rather is true that principles which from the beginning of teaching have, as a matter of necessity, guided all good teachers have been in recent days more carefully studied and brought under better control. In this new mastery of an old process and its conscious use under controlled conditions, the project is a new way of teaching, having a definite recent history. But in its essential nature and principles it is one of the very oldest ways of teaching known, and has been used by all good teachers from the time the first mother or father helped the little child accomplish some familiar task on which its heart was set, to the latest pretentious "project" set up by a modern university group.

What has happened in recent years is that with the growth of modern educational sciences the better principles and practises of the art of teaching have been gathering around the idea of pupil activity, in natural situations, for the purpose of understanding and mastering those sciences and arts on which good living depends, and out of this experience the project has emerged; or perhaps it is better

to say, the term project has come to be used for this serious-minded effort to teach and learn in the more natural and effective way. Project teaching indicates a swing away from the formal lesson and the formal text-book with its predetermined methods and conclusions to the more natural sources of information and a purposeful effort to solve our real problems in the way the present situation indicates is best.

Projects belong with self-determination rather than authority, with thought rather than memory-rote work, with activity and initiative rather than submission and listening, with the conception of teaching as guidance and shared experience, rather than with the conception of teaching as telling, showing, or enforcing discipline. Projects go well with democratic ideals and situations, rather than with aristocratic or autocratic. They belong more with free search for truth, wherever truth may be found, and its use whatever may result, than with conformity to established standards and acceptance of well-known and authoritatively stated conclusions. Each and every real project is in a sense a new thing; at least in this, that it has been purposed by the learner and worked out on the basis of his own findings, in his own way, with what measure of skill he may possess or acquire. It is his product, or it is not a project, in the real meaning of the term. It may not be the best thing of its kind, but it is his. If therefore we are anxious for our children and youth to meet their life situations in their own way, and much as their pioneering fathers met theirs; if we want them in this new day to do a new and a larger thing for the kingdom of God and the church, and having served their day and generation to leave the world and the church

in a little better condition for the accomplishment of the will of our heavenly Father, we had probably better use projects in our teaching. But whether we use them or not they are here and are destined to occupy a larger and ever-larger place in educational work as well as educational literature. In either case we must understand the principles on which projects are built.

What Is a Project in the Educational Use of the Term?

The first general use of the term in educational work was in schools of agriculture and technology to designate practical work done by students in which theory was somewhat subordinated to work, and learning was secured in the making of useful and practical things or in the doing or growing of something under natural conditions. This use of the term set the meaning somewhat sharply in the direction of similar kinds of work, when the term project was taken up and used by other educational agencies. Because of these facts the term has tended to be used in certain circles and by some writers, much influenced by this practical conception of the project, to designate even in religious education that kind of teaching in which construction work has a large place. Some indeed seem to identify it with *handwork* done in church schools or with a religious background or setting.

Types of Project Work

A wider meaning of the term has come into use, especially under the leadership of Professor William Heard Kilpatrick and others of the Teachers College of Columbia University. Professor Kilpatrick distinguishes at least three other types or kinds of projects besides that in which

the main feature is construction or making something. This gives us four types not always easily distinguished, and including almost every kind of teaching experience:

Type 1. Those situations in which the dominating purpose is to do, to make, to effect. The medium of expression may be varied but the purpose which furnishes the drive to the learning and the work is the construction of something that embodies the idea, or that can be used to carry out the purpose in a practical way. Making a pulp map of Palestine, as a basis of Bible story or Bible history work; building a bulletin-board for the church, during vacation school; constructing models and cooperatively building up a large relief-map of the community, the State, or the world as an accompaniment of studies in community, State, or world situations from the Christian standpoint, are well-known examples of this type of project. Pageants and dramas when the main purpose is "to do something," class here.

Type 2. Those projects in which there is a purposeful effort so to enter into an experience as to enjoy, appropriate, and thus identify oneself with it. In the field of religious education a service of worship most nearly represents this type of project; especially to those who purposefully enter into it. To tell or to listen to the telling of a story for the pleasure it gives would be a project of this type.

Type 3. Projects that have for their main purpose the solving of a problem, investigation of a situation, to unravel some hidden relationship, or to discover and find the significance or the meaning of facts in nature, history, literature, or any field of study; these might well be called projects of thought and investigation. Most problem-

situation lessons, in which the approach is from the standpoint of the life problems of the pupils, a solution to which is consciously being sought by them, are to be referred to this group. An investigation of the Gospels to determine what Jesus taught about social and religious questions or similar courses of study would come under this head.

Type 4. "The fourth type includes experiences in which the purpose is to acquire some item or degree of knowledge or skill, or more generally experiences in which a person purposes his own education at a specific point."[1] The difference between this kind of project and an ordinary recitation or class work is a little difficult to maintain but seems to consist in the attitude of mind with which the pupil does the work. If the pupil consciously enters into the experience with a purpose to secure knowledge or skill because he desires it, it would rise to the level of a project, otherwise it is a commonplace formal classroom procedure.

Seeking out and committing to memory a series of Bible passages because one wishes to furnish his mind with usable materials of this kind would be a project of this type. Doing the same work as an "assignment" would be a formal lesson.

Purposeful Effort Maturing in Action

It seems that the most important factor in the project as set forth in the preceding analysis is that of wholehearted action on the part of the pupils. Such wholehearted action may under some circumstances be found in full swing, at once, as the pupil enters upon a chosen piece

[1] *Teachers College Record*, Sept., 1921, pages 28, 286.

of work. More often, however, it will be a matter of more or less gradual development. Worthy and persistent purposes are more often formed in action than found full grown. Desire may be evident from the beginning but a real purpose or plan such as carries one forward to the desired results is most often formed and matured as the action proceeds, and ideas begin to take form. A group of boys start to build a hut. The interest and purpose grows with the progress of the work. What was but dimly visualized at first and but casually wanted by many of the group becomes a real vision and a consuming passion as the work progresses. Plans are made and changed, and in the end much more is done, and much better done, than had been purposed at the beginning.

Much the same thing happens when a congregation begins to plan and then to build a church house.

Exactly the same thing may occur as a group projects, and effects, an organization for some definite purpose.

Here the purpose emerges in the action. The value of the definite concrete thing to be done is that it unifies and directs action in an accumulating series of achievements that moves toward the accomplishment of a worth-while object.

This same principle holds in projects of types three and four, provided the object to be attained is of such a nature as to be visualized, is in itself interesting, and results are from time to time evident enough to be seen as a series of progressing steps toward the completion of a worthy task.

For example, real interest was had and faithful work was done by a class of boys who were following " Paul's journeys," placing each stage of the journey on the map as

it was covered in reading and discussion. They were visibly getting somewhere, and so the action not only continued but interest grew.

The details of Bible narrative or story are memorized and held when used in preparing a drama or pageant, and deeper appreciations of the Bible characters are secured because the situation of which they are a part carries the accumulating values forward through concrete stages of a worth-while achievement.

Even the poor expedient of memorizing and reciting many verses of Scripture, for a prize, seemed worth while because one got somewhere in a game of beating the other fellow. Not a little of the utter barrenness of much of our commonplace Sunday-school work is due to the fact that it is an isolated performance, measurably good in itself; but part of no plan, without relation to any other thing, with no beginning or end of days, starting one Sunday and beginning over again at another place the next Sunday, dated and done with. Just one more lesson in an endless series. No series of lessons need be treated in such a way, but many, I know, meet that sad fate at the hands of unskilled teachers. The project principle saves from this disconnected, meaningless use of isolated bits of good material, by furnishing a concrete purpose for the whole, in the accomplishment of which the details and incidents are unified and carried forward.

"Expressional" Work Not Necessarily Project Work

The old teaching adage, "No impression without expression," has introduced into Sunday-school work much of what has been called "expressional work." Some of this expressional work is good, some is bad enough to

make the angels weep. The difficulty with much of such work has been that in the minds of many teachers they are dealing with two separate and distinct experiences or things—*impression, expression*—one of these educational experiences to be introduced at a certain place in the lesson, the other different experience at a different time and place. The fault is found in the unfortunate and unnecessary disconnection of these two elements of the educative process. They are in reality one and inseparable, or they are diverse and non-effective.

True indeed, the mind can conceive and retain an idea of an action which may much later be executed, but in that case the conscious purpose of the pupil furnishes the unifying element without which both are measurably meaningless. Expression is the most powerful way of impression, it clears and gives body and meaning to the whole. Impression aids and guides expression provided the two are connected both in time and in the conscious experience of the pupil. We learn best when thought and action are concurrent parts of one and the same piece of work. But when one is given, and then the other is asked for under conditions disconnected both in time and relationship, however carefully they may be "correlated" in the mind of the teacher, they are evidently, and often, *two* quite separate and unrelated experiences to the pupil. To insure the coordination both should be embodied in the same experience, and in mastering new materials or situations, as nearly as possible at the same time. Instruction must precede action to guide it intelligently, but in using the project method instruction in the principle to be used is best withheld until the need for it is evident and felt, and then should be acted upon in such a way as to bind it

up with the whole situation by its use in furthering the work or in solving the problem. The expression thus embodies as it were the impression. The two come to consciousness and meaning at one and the same time. Every movement of hand or mind should both impress and express. In fact, nothing can so well impress as an adequate and satisfactory expression.

Projects and a "Natural Setting" for Learning

At its best, school learning is a substitute for learning in natural life situations. It has its advantages in that it organizes situations and greatly shortens the time of learning. It also has its disadvantages and dangers and not the least of these is a marked tendency to become artificial and far removed from normal life. The less of this artificial element a school has, the more nearly it can approximate life, the better for the school work. In this the project helps. Projects not only tend to draw school work out of the artificial and formal channels into the more natural life experiences, but also to a degree compel changes in this direction. Doctor Stevenson, in his book on the *Project Method of Teaching,* says that "A natural *vs.* an artificial situation" is a necessary mark of the project method. To the extent that this is true the project adds value to school work.

If a boy finds himself so placed that the lesson to be worked out helps on with the normal life interests of himself and his group, his attitude towards the work is better, he goes at it with more of willingness and zest, larger amounts of his natural energy are available, he is not apt to divide his attention, it becomes his work and so more and better work is done.

Working with Others

A piece of school work may be a project even when but one pupil works at it; it has an added value, however, if it becomes a cooperative work of the group.

An individual boy in a week-day church school became engrossed in learning about Bible people and much helped in his personal attitude toward the school through making a good wooden model of an "oriental house." He spent some time at it and was led to read many things about the house and those who lived in such houses, while he worked. When completed the model house became the permanent property of the church school, and his interest in the school was greatly increased by the ceremony of acceptance of his completed work. There would, however, have been an added value to him and to others had the work been planned and done in a cooperative way. There would have thus been added to the social motives which had helped him, as he made the model for his school, the experience of cooperation and the adjustments necessary in doing cooperative-shared work and of sharing the honors with others when the work was finished. Cooperation and emulation are each strong and active human interests; when we can combine the two in one piece of work we gain much of teaching power.

Completing the Work

Not a little of the value of any educational effort is found in the fine discipline of carrying a given piece of work through to completeness. The daily path of any school, could we see all things connected therewith, is strewn deep with half-finished work cast aside like the

discarded impedimenta of a fleeing army. When a week, more or less, intervenes between lessons, as in our ordinary Sunday-school work, much less can be satisfactorily finished. The wearisome effort of some teachers to keep intellectual continuity by a monotonous asking for the subject or substance of last Sunday's lesson is too well worn to be effective. Any device that with some degree of naturalness or success will carry the connections and interests forward from week to week will be welcome and helpful. A well-planned project does that. Not only does it tend to unify effort and thought, but it stands from week to week with a definite place to begin and move forward, and its very evident incompleteness is in itself a challenge to "*finish the job.*"

Breaking Up Larger Tasks Into Working Units

In this connection it is well to keep in mind a principle always noticeable in human affairs, and a method of procedure growing out of that principle. Interest in any work or enterprise tends to be higher and stronger at the beginning and the end of the enterprise. There is in human work, as in a rope or line stretched between two posts, a noticeable tendency to sag at the middle. Since you do not dare stretch your line of interest *too tight,* it is better to bring beginning and end closer together. The working rule growing out of this principle is, Break up a larger enterprise into a number of related working units, each of which will, as completed, fit into the larger whole. This takes up the slack without too much strain.

We have a good example of this method in the plan followed in the Standard Training Course of which the work of this book is one unit. The course of study re-

quires not less than one hundred and twenty lessons. These are not presented as one continuous series of unbroken lessons, but are presented in "units" of ten or twelve lessons each. One of these units can be done and, on satisfactory showing of mastery of that unit, credit and recognition is issued for that unit. Another may then be undertaken. These units may be taken in different ways; in class, in Standard Training Schools, by "home study." However done, each unit fits into a well-planned scheme of study, leading to a definite level of knowledge and skill in Christian teaching and leadership, and when satisfactorily completed, to a Standard Training Diploma.

This matter of breaking up a larger task into its working units is well known in many ways both in school and in other affairs. In building operations one man plans the project, but many "gangs" do the work; some put in foundations, some lay the brickwork, others put up the steel, others set the plumbing and fixtures. In a great military campaign there are numerous local objectives each related to the larger result for which the whole army strives.

So with our church-school work and study; we should break up the larger whole into working units, which while having unity among themselves, can be done in a comparatively short time. Just what is meant in detail by this will appear in the chapter on Teaching Plans.

Suggestions for Students and Teachers

Careful consideration should be given to this topic.

Is project work a *method* of teaching or a *principle* to guide teaching, whatever method is used?

What changes would be needed in your school plans and teaching procedure if this principle or method were adopted in a thoroughgoing way?

What improvements or changes would probably result in the output of your school?

Help will be found in the following books:

The Project Principle in Religious Education, Shaver.

The Project Method of Teaching, Stevenson.

The Project Method, Kilpatrick.

Teachers College Record, September, 1921.

Talks to Sunday School Teachers, Weigle, Chapter XVII.

VI

TEACHING METHODS IN COMMON USE

There are certain methods of teaching which pertain more to the art side of teaching than to the science. They are in common use, fairly well known, and for a number of reasons will receive relatively small space in the discussion of this book. This is not because they are unimportant but for other reasons, among which are the following: Some of these methods are treated in detail and at some length in other units of this same course of study. This is especially true of story-telling, pageantry, drama, and handwork. These special subjects can better be studied as separate units of work. They should receive at least the amount of time and study usually given to a full unit of work in this Standard Training Course. It is also true that each of these subjects is more a matter of skill than of information. They require a much larger element of practise than of study in their perfecting. Time cannot be given in the space allotted to one unit of standard training work to the practise necessary to perfect skill in any one of these techniques. It is better therefore to give some of the more important principles that underlie skill in these useful and important teaching methods than to attempt in a more elaborate way to do what from the nature of the case cannot be accomplished with satisfaction. It is urged that every one who uses this book as a training unit at once seek the help needed under the best guidance obtainable to perfect himself somewhat in

such matters as story-telling, questioning, discussion, dramatics and pageantry, manual methods, and other important techniques of the teaching art. All we can do now is to get a first view of these interesting and important subjects, a mere introduction.

The Story Method

In order to succeed with the story method of teaching one must first of all be convinced beyond doubt or question in his own heart that the story *is* a worth-while way of teaching.

So long as there is a shade of doubt in your mind about this; a feeling that stories are largely for entertainment, " for children," for special occasions when more worth-while things are not pressing for attention; so long will you remain a second-rate or a poor story-teller. To succeed one must be whole-heartedly committed to the art. The very nature of the art demands this.

On October 25, 1921, I listened to Pastor Russell H. Conwell deliver " Acres of Diamonds " for the six-thousandth time. The Baptist Temple was filled. On the platform were the leading men of the city, State, and nation. The pastor was introduced by Hon. James M. Beck, Solicitor General of the United States Supreme Court. As the lecturer began the familiar but famous address, Hon. Wm. J. Bryan entered at the rear of the choir loft. He had canceled his engagement for the evening and traveled a long way to be present at this notable occasion. Mr. Beck was an orator of finished and polished fineness, who spoke in perfect form, words properly placed, and was delightful to hear. At the close of Doctor Conwell's lecture Mr. Bryan spoke for several minutes in his best

impromptu stump-speech style, but Doctor Conwell's lecture was the supreme event of the evening. Some people were there who were hearing that lecture for the fourth or fifth time, a few who had heard it forty or fifty times, and all were glad to hear it again. What had brought together this notable meeting?

It was the *story of a story* which a camel-driver told Doctor Conwell, years ago, when he was traveling through Persia. It was being told now for the *six-thousandth* time to an American audience. It had been told from this same platform scores of times. It had created a multitude of stories worth telling. It has been estimated that if the money received for this story-telling had been invested as earned more than eight million dollars would have been to the credit of the lecturer as he spoke. All this had been given away, most of it to help young men and women to complete their college education. More than three thousand young men and women had thus been enabled to complete their schooling. Some of them were among the more prominent people of their various communities. The story had inspired millions of people to make the best of their opportunities—to find the diamond-mine at their own door. In more recent years it had been confined closely to the demands of Chambers of Commerce and of small towns which were ambitious to build themselves up into cities. It had rejuvenated whole communities. The world knew the story and some of the stories worth the telling which it had produced. Even the great story-teller himself did not know them all, though his mail was ofttimes heavy with the words of praise and thanks for success due to the inspiration this lecture had given. The whole world knew and loved the story-teller. As he stood that evening in

his own pulpit, his own people, composing a large part of the three thousand five hundred people eager to hear him, the university of ten thousand students which he had built up from six young men who came to his home in the evenings to recite their lessons after a day's work near-by, the three hospitals he had founded in different directions about him, in the midst of the city which he had served so well that it had voted him the second gift of the "Philadelphia Award" created in 1921 by Edward Bok to be bestowed annually upon the most useful citizen, he was easily the Uncrowned King of Story-tellers. Only one, and He the Lord of all, exceeded him in the use of that greatest of all methods of moral and religious education—story-telling.

We must leave to other units of this training course the detail work of mastering this fine art, but let me repeat: You can never learn and use that art as you should unless you are sure in your own mind that it is indeed a worth-while way of teaching. Any doubt at that point is fatal to high success.

Practical Suggestions

While a detailed course in story-telling cannot be given in this connection a few practical suggestions will help the learner as he begins this important part of his training for teaching.

Begin telling stories now. There will never be a better time for you to begin.

Begin with simple short stories which have interested and helped you.

Do not commit stories to memory word by word, except some few choice portions; commit the course of events

in order, the action and the climax or point of the story. Plan your stories carefully and commit the plan.

Every good story has:

1. A beginning—short and well worded.
2. A series of events progressing in regular order to,
3. The climax or point of the story.
4. A brief ending that puts the mind at ease.

Sometimes the ending is purposely omitted, to leave the hearer where the climax has taken him. Such stories end with a " snap " or a " bang " and are very disturbing.

Tell your stories. Do not read them.

Do not stop in the middle of a story to explain something.

Do not mix-up the events. A mixed story comes from a fogged brain and produces darkness and death. It is a serious, almost unforgivable, altogether unforgetable offense.

When you have told your story, " stop! " Here, as in all other public speaking, remember the three main rules:

" Stand-up! Speak-up!! Shut-up!!! "

The first of these three rules may be omitted when telling stories to small children.

Make your own stories, from material furnished by other stories, from incidents in books and newspapers, from your own experiences. Write out the main outline; then tell them many times, noting what is good and what must be changed; then tell them many more times before finally committing them to writing. Keep on making and telling stories.

Last of all: Tell your best stories again and again and again; but the bad ones *never again.*

The Use of Questions in Teaching

One thing that every teacher must know how to do, whatever else he does or does not do, is to ask questions in such a way as to stimulate thought, secure information about what the pupils know, and think, to find out what their attitudes are, to arouse and sustain interest in discussion, and to promote effective action. The question and answer method has its limitations. There are some things it cannot do. But it is on the whole perhaps the one method capable of largest general use.

Limitations

Neither this nor any other method can supply good teaching sense where there is a lack of that essential element, nor can it much aid the teacher who is not familiar with the lesson. Set questions from a text-book or quarterly asked in a formal way is not teaching and should never pass under that term. Neither can a direct question secure from a pupil, who does not know, any fact that lies beyond his experience. None of these limitations, it will readily be seen, is the fault of the method but of a wrong use of it. Socrates and his followers gave a value to the question and answer that it does not justly have, not because they did not know how to ask questions, but because they had a wrong notion of the nature of ideas and of things. What we learn comes from our experiences, not from within, where it was latent until called to consciousness by questions, as these great Greek teachers supposed.

Uses

How then shall we use this good method. When is it in order to ask a question? How should it be done?

A well-placed question *forms a good approach* to a lesson. Rightly put, it directs thought into the heart of the subject to be considered. When Jesus would lead the disciples into a better understanding of his nature and mission he said, " Who do men say that I, the Son of man, am? " thus bringing them into the very heart of the issue. (Matt. 16:13.)

Questions rightly put direct thought. While they cannot produce information or facts which the pupil does not have, they can and do send him on a quest for facts, and also direct him in the use of known facts, that otherwise might remain dormant and unused.

Questions lead to decision and action. Instead of closing a lesson with nothing resulting, we may after the facts are in hand say, " What shall we do about it? " After telling the story, Jesus asked, " Which of these three proved neighbor to him that fell among the robbers? " a question that demanded action, as well as a judgment.

Questions test the fulness and accuracy of the pupil's knowledge.

Questions wisely used *correct errors* and *misconceptions.*

Questions well put expose the *insincerity* of the captious or designing person and silence him as nothing else can. (See Luke 20:25f., especially ver. 40.)

Helps in Asking Questions

Study the rules of evidence and methods of asking questions used by attorneys-at-law in court practise.

No one can ask intelligent questions to guide another in working on any subject unless he is familiar with the subject himself. Master that which you are to teach, before beginning to question others.

Read questions prepared by others, study them critically, make use of them in forming your own questions; *never use them in class.* One of the *high crimes* of teaching is reading questions from a printed list.

Keep your questions short, simple, clear, especially for younger people or when leading a class through new material. Remember you do not need to put the whole moral code or a system of philosophy into one question. If you ask this question in such a way that it helps your pupils to think or act, you will have opportunity to ask another.

Do not ask questions in such a way as to indicate the answer. Leave something to the ingenuity and thinking of your pupils.

Make sparing but wise use of questions to be answered by yes or no.

Do not ask questions to confuse or embarrass.

If possible, so question a class as to excite and develop in them the desire and power to ask questions of you.

Discussion as a Social Way of Learning

In the foreword of his excellent book for discussion groups, *Problems of Boyhood,* Prof. Franklin W. Johnson relates his experience with a discussion group in the high school of the University of Chicago:

> In the course of the year certain characteristics of boyhood came out distinctly. In the first place, boys are exceedingly fond of discussing whatever is of timely interest to them. Let an issue be placed before them, not as settled but as open to discussion, and boys will readily take sides and stoutly defend their positions.

Since reading this Foreword, some years ago, I have had opportunity to try out the method with various groups

of boys, under different circumstances, and almost continuously with older groups in training-classes and schools of methods. My experience fully justifies Professor Johnson's statement as to boys and also shows the helpfulness of this method with older groups. I have also had opportunity to know the experience of other teachers, and find that uniformly, when this method is well used, it gives satisfaction both to teacher and pupils and gives a good amount of tangible and desirable results.

Discussion as a major method for the class hour cannot be well used with very young pupils; but beginning with junior boys and girls about nine years of age can be used with increasing success and satisfaction for all older classes.

Personal Qualities and Attitudes of the Leader of a Discussion Group

The personal attitude of the teacher-leader is somewhat more important when using the discussion method than in other kinds of class work. The leader of the discussion group must have a good knowledge of the problem in hand and also of the field of knowledge and action to which it belongs, if he is to guide others successfully in discussing it. He must also know the members of his class, their general preparation for the work in hand, whether they are beginners or advanced, their personal traits, who is timid and who forward, and the general social, educational, and religious background of the group as well as the "age-group" characteristics. All this is needed that he may with sympathy and understanding guide the discussion. The leader should be frank and open in handling the situation and always fair and well balanced. Confidence on the part of the leader tends to beget confidence

in the group. Do not, however, be dogmatic. If you intend to hand out conclusions ready made and have them accepted as delivered, *lecture,* do not pretend to conduct a discussion.

Setting Up the Problem or Question for Discussion

Much depends upon how this is done. Clearness and sharpness of statement are very important. It is well to study law court practise and learn how the issue is joined there. It is usually better to have the statement come from the group if possible. If, however, this cannot be had and a clear statement be in hand, use all possible suggestions from the class in framing the topic or question. Every member of the class must see what the problem is. Also the individual members and the group as a whole must feel that it is their topic, their problem, and has real present worth to them.

A teacher can do no larger and more important service for the group he leads than to guide them in acquiring the fine art and skill of finding worth-while topics and questions to think and talk about, and to learn how clearly and neatly to set them up for discussion. Increasing ability to do this is the aim of a live, successful teacher and an interested, growing class.

Securing Participation on the Part of All the Pupils

If the question is one in which the class is really interested, and it has been so set up as to impress on the minds of all that it is to be discussed, little or no difficulty is usually experienced in getting the group discussion under way. Some teachers complain that they have trouble in securing response from members of the class. If this be

true the cause should at once be found and remedied. Several causes at once suggest themselves. The question may be vague or not well stated, it may not be adapted to the experiences and tastes of the class, or it may be too familiar, so no one cares for it any more. The remedy in any case is evident. More often it will be found that the fault is in the past history of the class or in the attitude and leadership of the teacher. A class that for many months has been accustomed to sit silently under the lecturing method will not suddenly wake up and become a live discussion group. Some coaxing and encouragement is needed. With care, however, in selecting topics and letting the pupils know that the way for a free discussion is really open, good result will soon follow. More often the teacher will not wait for the class to get into the game. After a few attempts he becomes nervous and anxious and starts talking himself. This ends free discussion except on the part of the most bold and ready pupils. A leader to conduct a discussion group successfully must be ready with suggestions and with stimulating questions, but above all things he must be able to keep still. He must listen as well as stimulate talking. Nothing so stimulates a timid talker as a good listener. Start the game, then listen, keep still, and do not show signs of anxiety; some one will soon speak up if there is anything about the lesson to provoke thought.

Checking Up on Opinions and Matters of Fact

In every discussion there will soon appear differences of opinion and questions of fact; these are the meat of discussion and should be handled in the most courteous and sympathetic way, never suppressed. Respect the opinions

of each and all, and try to find the good in each view-point. It will, however, be well to have at hand a few standard books such as Bibles, histories, and standard reference works to which appeal can be made when necessary. It is not the duty of the teacher to settle all disputes and evaluate all opinions. The teacher who allows himself to do that will soon find his discussion group back again in the swaddling clothes of a lecture group and himself doing all the talking. It is better to place the responsibility for finding the facts on the class and to let the discussion run until some findings can be had. If you as leader are unwilling to trust a class to work out a satisfactory conclusion, you do not want a discussion group, and what is more to the point, you cannot have one. Where it is evident to the teacher that a wrong opinion has been expressed and a faulty conclusion is apt to be reached, it is well to refer the matter to some member or members of the class with a statement of sources of accurate information and plan for a report at the next meeting.

Debates

One form of discussion is formal debate. Rightly managed it has great value. Care must be taken in setting up questions for debate, so to state the issue that no one need take a wrong moral position in the discussion. To do that may set a wrong attitude or opinion for life. Many concrete illustrations could be given of this danger.

Dramatics and Pageantry

Large place is being given today in many churches and church schools to these attractive ways of teaching and learning. They are natural activities of all people and

have, when rightly used, large teaching power. They are also beset by a number of subtle and serious dangers. In the history of the Christian church the pendulum of popularity has swung again and again to and against dramatics. Just now they are greatly in favor; it is to be hoped that unwise enthusiasm of some who would dramatize every thing and the excesses which have always accompanied the use of these attractive ways of teaching, will be so curbed and guarded that the church in self-defense will not be driven to discard them where needed and useful, as has always happened in the past. The mastery of these arts requires more help than can be given in this chapter, and many splendid books are available for that purpose. Learn the technique as you use the method.

Manual Methods

Some years ago, about the time International Graded Lessons were first available for use in our church schools, there was a veritable epidemic of nondescript handwork from which we have not as yet wholly recovered. To watch a whole department of children on their knees using the seats of their little red chairs as tables and besmearing the "Golden Text," which they could not read and often did not know, with funny little marks of various colors; and to watch a group of boys with tangled string at a Vacation Bible School learning to make a hammock, was enough to set even the dullest-minded person to asking questions, as to just what it was all about. We are emerging from this stage of "fad." I have not for a long time heard a group of serious-minded Sunday-school teachers discussing "How to keep the crayola marks inside the outlines of letters or pictures."

Limitations of Manual Method in Church Schools

Two things probably need to be said about manual work in the church school, which, though quite evident, are not always acted upon.

In the limited time at our disposal for religious education nothing should be introduced that does not have a clear and helpful connection with the main purpose of the school and the immediate teaching need. To introduce into the church school interesting manual work, simply because it is interesting, or to spend time in a church school which is none too much at best, in acquiring skill in a purely manual art is, to say the least, not making the best use of the time and opportunity.

Handwork, which would be entirely justified in some situations as a means of pleasantly and somewhat profitably employing the time of children who would otherwise be on the streets or engaged in harmful things, is entirely out of place where time is limited and the object of the school is directly religious. This method, however interesting and desirable under the one situation, should yield to other methods better adapted to accomplish the intended purpose during the time available

Use of Manual Method

That manual methods of learning, when kept thus within reasonable bounds, and when freed from the necessity of acquiring technical skill, have a helpful place in religious education is evident.

It is the aim of all education to modify conduct in right directions. It is the aim of Christian education to modify conduct in the light of Christian ideas and ideals and by

the personal presence of Jesus Christ in the individual and in the social group.

The ideas must be known and the ideals must have a conscious acceptance or they cannot modify conduct, so we cannot neglect the presentation of Jesus and his way of thinking for the passing matter of an interesting piece of manual work. To do so is to miss the main point of Christian teaching.

But it is just as true that conduct cannot be modified until we *act*. Action is the final part in the somewhat complex affair of learning. Ideas are not learned, ideals are not fully adopted, simply by being presented in words and accepted as abstract concepts and given back in verbal recitation. Ideas become clear and filled with meaning, and ideals glow with purpose and color, when, and only when, they embody themselves in appropriate concrete action. The first effort at expressing an idea in action, or giving an ideal control of conduct to guide it, may be somewhat weak or clumsy, but as it is repeated both the mental and muscular elements in the action become clear, strong, and mastering forces in character. Thus both right disposition and skill are acquired in a given way of acting and living. Doctor Dewey declares that the influence of direct verbal instruction in moral conduct is at its best but small. This is true beyond a doubt. But while we must have the presentation of ideas and ideals that we may act intelligently and in view of these, we must even more provide opportunity for acting upon the principles set forth in such a way as to embody them in good-will and disposition. Neither good-will nor right disposition can exist without action.

We must then provide opportunity for suitable conduct

and for work of the kind, of which manual methods is the type. Unless we can use the hands and feet as well as the tongues and ears of our pupils in our teaching, we will not get very far in the matter of modifying conduct in the direction of Christian ideals. Character is pretty largely *hand-made*.[2]

To use the child's natural liking for construction, as a means of motivating a piece of helpful work with a clearly religious purpose, and to use the manual skills learned in public schools or in other ways to further the accomplishment of a religious project, is pedagogical wisdom of high order. The whole matter then reduces itself to one of keeping clearly to the aim of the church-school work and utilizing the highest available motive in securing good work for a religious purpose which will lead to a further desire for Christian knowledge and action.

Suggestions for Students and Teachers

This lesson is intended to give a rapid survey of a number of methods which will be more carefully studied later.

The following plan is suggested to make pupils familiar with various methods and their usability in graded situations by departments (see chart on p. 91):

Check under the method and opposite the department the relative worth of that method as applied to or usable in that department. Use X for full use, *V* for partial or limited use, O not adapted to this department. The markings on this chart are intended to be suggestive only. Make your own chart, mark it as you think it should be. Discuss these judgments in class and remark after the

[2] For specific things to do consult the Manuals on Handwork in the list at the close of this chapter.

	Story	*Questions*	*Discussion*	*Drama*	*Handwork*	*Drill*	*Other Methods*
Beginners	X	V	O				
Primary	X	V	O				
Junior	X	X	V				
Intermediate	V	X	X				
Senior	V	X	X				
Young People	V	X	X				
Adult	V	V	X				

discussion. Include all other methods under consideration by the class.

Helpful books for the materials of this chapter are numerous; the following list is only suggestive:

Story Telling Lessons, Tralle.

Story Telling, Cather.

Story-telling, Questioning and Studying, Horne.

Project Principle in Religious Education, Shaver, Chapter IX.

How to Teach Religion, Betts, Chapter XII.

Dramatizing Bible Stories, Miller.

Use of Projects in Religious Education, Hartley.

Use of Handwork in Religious Education, Wardle.

Dramatization in Education, Overton.

Method in Teaching Religion, Betts and Hawthorne.

VII

SELECTING AND ORGANIZING MATERIAL FOR RELIGIOUS TEACHING

Good church-school teaching is in many ways like dinner at home when mother does the cooking. Much careful planning lies back of that good meal, and not a little hard work. Materials of many kinds must be gathered from the market-place or from our own garden and storehouse, or both, depending on where we live. All these must be properly cooked, put together, and served, now this, now that, if we are to have the very best dinner. Mother knows from long experience, and much study, not only how things best go together, but she also knows all our little whims, personal tastes, and needs. If we dine at a good hotel or restaurant our dinner may be well cooked and properly served, but it is not so homelike and fitting. The chef is not mother. His cooking is too formal. It is for the *multitude,* not for *us.*

If mother knows something about dietetics, about vitamins, calories, and balanced rations, it may do some good, but she should not know too much. Such things go with doctors and nurses, with sanitariums and sickness, not with health, home, and happiness. Mother knows our whims as well as our needs, and a good digestion and a jolly time cares for any little irregularities that the professional might notice.

If we do not press the figure too far, we shall find much

help here in understanding the business of selecting, organizing, and presenting our lesson materials.

Mother's task is to gather, combine, and serve good wholesome food in sufficient variety and quantity to keep the family strong, healthy, and growing.

Our task is to gather, organize, prepare, and present enough, both in quantity and variety, of good, wholesome spiritual food to keep our class strong, active, growing. If we get some of the same home atmosphere and good fellowship and care for personal tastes and needs into the situation, that goes with dinner at home, so much the better.

Selecting Materials for Teaching

The Bible, the Authoritative Source of Christian Teaching

For Christian teaching the Bible is the first and authoritative source of teaching material. To be Christian our teaching must be Biblical. The Bible is the record of God's special revelations of himself and his will to men. God has revealed himself in many ways—in daily life, in the history of all people, in nature, in the thoughts and works of men—but his special revelation of himself is in the *Book*. That revelation centers in the person and teaching of his Son Jesus Christ. The Old Testament records the way in which God led step by step up to the coming of Jesus. It records the way in which, through a chosen people and selected men and messengers, that coming was possible and could be understood. The Gospels are the records of the essential parts of his message and his work through which he himself becomes real to us, and so we through him can know God. The rest of the New Testament records the ways in which, under his direction and

the guidance of the Holy Spirit, Christianity was founded and developed. The Bible is then for Christian teachers their greatest source of materials.

Our Use of Bible Material Must Be Consistent with the Nature of the Book Itself

We must, however, to be truly Biblical use this Bible material in a Biblical way. That is not so simple as it first seems. We must take into account first of all *the nature of the Book itself.*

The Bible is not a book of magic. It is not a mechanical affair. It is a living book as well as a book of life. The Bible was all first *lived,* then *written,* and it must be translated back into life again before it can do for us what God intended. So varied and so vast is the Bible that it would seem unwise to attempt any full or complete description of its nature and contents. It does seem safe, however, to say that it is essentially a Book of Life and should be used not in a formal or mechanical way but vitally.

Meanings, Not Words Only

We are sometimes told that "The Bible means what it says." This saying is itself rather meaningless. Any one at all familiar with the way in which language functions in human thought knows that the same words often mean very different things to different people. Doctor Thorndike in his educational psychology calls attention to the fact that the same words look different to one who can read, than they do to one who cannot. Spoken words that stir the hearts of those for whom they have meaning annoy another person who, getting no meaning from them,

considers them senseless jargon. Not only so, but the background of experience in different persons gives very different shades of meaning to the same word. In the end a word means to *me* not what *it* says, but what it says *to me*. Words are arbitrary symbols. What they say to a given person depends largely on what his experience with that particular word has been. If now we remember that the Bible comes to us from very ancient times and from an Oriental setting quite different from our own, and has been translated from a foreign language and the translation used by many people (the King James) was made centuries ago when English was quite a different language from what it is now, we shall see why we need *to learn what the Bible means by careful study.*

Ofttimes the kernel of truth must be husked out of its Oriental, ancient coverings where it has lain protected, ground fine and thoroughly cooked before it will yield the fine qualities of life-giving nourishment for the growing child of God. That requires the expert help of a good Bible student trained in many ways to discover the real meaning and to put it into usable form. It also requires an absolutely honest person who cares more for facts and for helping people than for some particular brand of theological flavorings.

If we make an honest effort to find what the Bible means, by using to the best of our ability the minds God has given us, under the guidance of his Spirit with a real purpose to help others by teaching, we shall not go far wrong. Such ability is a high attainment, a wonderful possession. It cannot be had full grown at once, for the asking. It cannot be had at all by a lazy person or by one who is loose in his thinking or his living. It will come in time

to the patient, reverent students who earnestly seek it, but to no others, and to these only after much hard work, experience, and prayer.

How the True Meaning of the Bible Comes

The slow but sure way in which mastery of the meaning and use of the Bible comes to a serious, patient, constant Christian student is well shown by the following words from one who, though himself modest about his many attainments, has been for many years recognized by those who know him best as teacher, pastor, citizen, and friend, as a man above the average even of his class. While waiting one Sunday morning in a country church for the people to assemble, we were talking about the value of constant daily study of the Bible. He had the well-worn copy of the Greek New Testament which was his constant pocket-piece in hand, and casually remarked that he regularly read six or more chapters each day. (So familiar was the Greek to him that he *read it;* he did not translate it into English, but got his meaning direct from the Greek.) I asked him to write for me a short statement of his experience with this habit of daily reading and study; the following is that statement:[1]

I began to read the New Testament in Greek daily on January 1, 1888. My purpose was to get fluency in reading and mastery of its forms and words. I finished reading it through the one-hundred-and-eleventh time this morning, January 15, 1919. The indirect benefits of this reading, on which I did not count are many. Among them are:

1. A comprehensive view of the meaning of the New Testament. I had accepted it as the word of God to *man*. My constant reading has deepened the conviction that it is a revelation of God to *me*.

[1] Columbus H. Hall, D. D., Franklin College of Indiana. (Died, 1926.)

2. A growing conviction of the preciousness of that word. In joy it guides me, in sorrow it comforts me, and in life's perplexities it gives me the clue to their solution.

3. Life's experiences are the lamp that leads me into the mystery and the might of the meaning of the Word.

4. Reading it continuously multiplies the *quantity* and the *quality* of the help which I receive from the Word.

5. The encouragement to the virtues which I possess is enduring and constant.

6. The condemnation of my sins and defects, and the revelation of my soul's great needs, again and again restrain me, and help me in my slow fight for righteousness.

7. The cure for my despair, and the renewal of my hope for the best things that my soul lacks and craves, are in the personal relations of the God-Man that this word brings me.

It is evident then that if we are to gather from the Bible the meanings which should be used in teaching others we must do something more than repeat its words in a casual way, however accurately that may be done. The worth of the book itself and the serious importance of the work in which we are engaged in helping others demand that we give long, continuous, and honest effort to gathering for use in our teaching the real and worth-while message which it contains.

Using What We Know to Gain Further Knowledge and Skill

These facts should not, however, discourage even the most humble worker. It is also true that from the beginning of our knowledge of the meaning of the Bible and the Christian way of living we can begin to help others. If there is something that we do know; something that we have not simply heard some one else say, or have read and can recall the words, but that is part of our own ex-

perience and our own selves, that we have found true and helpful; *we can teach that to others.*

If now we are humble in heart and of a teachable spirit, if we will continue to learn from others who have had a larger experience and so to use what we thus learn as to make it ours, we can grow in teaching power. Only we must keep within the limits of what we know. What has not yet come within the circle of our own clear experience we cannot teach. To do so is to blur the margin of that ever-enlarging circle of knowledge, and in time to lose the sharp distinction between the known and the unknown and, perhaps, to lose our way in the fog that we have raised by venturing upon the half-known without recognizing its nature. We must not only have *a meaning* for the Bible we use, but we must by humble, patient, honest toil learn how to find the meaning that is true and most helpful. Remember that this comes slowly and by definite personal experience and thought. We should work hard but be humbly content with what we really have mastered. It is far better to know less and know it well than to know so much that is only part true.

Using Other than Bible Material

Jesus made large use of the Bible, but he made larger use of commonplace experiences of his own day. These, later, got into the Bible when the New Testament was written, but they were not there when he used them. If we would use our Bible in a really Biblical way we must use it as Jesus did by illuminating its truths by well-known materials of present-day life.

Use what people know, to set forth the age-long truths of Christianity. From literature, from history, from biog-

raphy, from travel, especially from homely incidents of every-day life come the materials that set in new dress, and with a freshness of interest that is compelling, these old truths.

As Doctor Bower reminds us in his book on *The Curriculum,* there is much of real value for religious education in *present experiences.* Whether the immediate experience embodying a truth is old or new, if the truth is there, it is true. It may be more readily recognized and more fully assimilated and used because it comes in present-day dress. We should, therefore, be good stewards of truth, bringing forth from our storehouses things both old and new, as they are needed.

Nature and Natural Science

Just because there has been so much learned in recent years about the secrets of nature, and because this new understanding and control of natural forces inclines many to a materialistic interpretation of nature in which God has no place, we need as never before to keep the sense of God in his world and in his works alive in the hearts of growing boys and girls. This requires a sympathetic Christian attitude toward all the well-established findings of modern science, and that we so use these teachings and achievements as to keep fresh and clear the sense of God in it all. I remember well the help that came to me from my teacher of biology, a fine Christian man and a scientist of rare ability. We were watching through the microscope the development, step by step, of the translucent eggs of the rainbow-darter (*etheostoma cœruleum*). As we watched the small fish grow from a single cell to the hatching stage and then swim free in the bell-jar, he used to say

day after day: "Young men, we are watching him work. This is the way God builds a fish." That experience brought to me a more real understanding of God than much theology did.

With the better control and understanding of nature that comes from science we need still to "consider the lilies of the field," as Jesus did, and to remember, "The heavens declare the glory of God, and the firmament showeth his handiwork."

Selection of Materials Determined by Aim

Selection depends on the purpose we have in mind and the pupils we are to teach. Put thus, it sounds as if our purpose exists apart from and antecedent to our pupils. It should not. Rather our aim or purpose is based on the needs, capacities, and age of our pupils, and our materials should be so selected as to meet the particular needs of those we teach. But be it Bible, literature, history, nature, or the homely incident of the day, what we use must be selected to accomplish a worth-while purpose for a particular person or group of persons. If it does not do that, whatever else it may be in other situations, or in its own essential nature, it is not good teaching material for the situation in hand and should not be used.

Organizing Materials for Teaching

The raw materials for Christian teaching come from many sources, they are all around us every day, but they are not always in shape to be used to best advantage. As mother must cook, combine, and serve the dinner, not simply gather the food, so we must organize and prepare our materials.

In doing this we must keep in mind that in the process of teaching, methods and subject matter are inseparable. Some one has said that you can unscramble an egg by feeding it to the hens and begin all over again, but scrambled eggs are eggs plus a certain process of preparation. Material and method are here inseparable, much as they are in teaching.

So with our teaching material; we must not only select it, but put it into usable form for our purposes. There are two possible ways in which we may approach this matter of putting our materials into shape for use in teaching.

Logical Organization

The standpoint of the subject-matter itself and the teacher's knowledge of it is one way. In the older forms of school text-books this was the method usually adopted. With a relatively complete knowledge of the materials, the *master* or teacher, determined what should come first and what next. The plan followed was determined by the *nature of the material* and the way in which he as a master of the subject thought it after having arrived at a relatively complete understanding of the whole. This because of the method employed has been called the *logical* method of organization.

Natural or Psychological Organization

The problem of organizing teaching materials can, however, be approached from an altogether different standpoint. Here is the pupil; he is more or less limited in his ability to comprehend and use the material which we wish him to know and use. We must take into account his capacities and interest, what he can and will do in a given

situation. He is relatively, perhaps wholly, unfamiliar with that which he is to learn; that is the reason for teaching it to him. How *he* can best learn it is quite another matter from how one familiar with the entire subject can best think it. Evidently we must proceed in a different way with this immature person who is approaching a field of learning for the first time. We must begin with such parts of the materials and experiences as will best suit his meager ability and will best meet his needs, and so arouse and sustain his interests. In this case we proceed in a natural or *psychological* way, organizing our materials so this inexperienced person can best *learn them* for the first time.

The difference between these two ways is well illustrated by the following incident: I was seated behind two university students who were discussing courses of study and teachers. "No," said one, "I am not registering for Doctor ——'s course. I know he is head of the department, and that he knows more about this subject than any one else. That is the trouble with him, *he knows too much,* and has forgotten how little other people know and also how he *learned* what he now knows. I shall work with Professor ——. He does not know so much, but he can teach."

To be used in teaching, materials must be both selected and organized from the standpoint of the needs, capacities, and interests of pupils and the natural ways in which they learn and can use them.

Text-books

We have been speaking of selecting and organizing materials as though each teacher did this for himself. In

fact, most of this is done for our Sunday-school teachers by people specially trained and experienced for such work, just as it is done for our public-school teachers. The course of study comes to the teacher's hand somewhat ready-made in the form of a text-book or manual or lesson help. What is a text-book and what are the advantages and disadvantages, to a teacher, of a text-book?

What Is a Text-book?

In brief it is the presentation in printed form of a given body of teaching material organized on a definite teaching plan. Text-books for church-school work vary from a mere leaflet to large, well-bound, and well-printed books. Essentially it is the content and plan, not the form, that makes a given piece of printed matter a text-book. According to this definition the Bible is not a text-book. It is rather to be regarded as a source-book because whether a teacher uses the Bible alone or uses a teacher's guide, manual, or quarterly to assist him, the materials he uses must be selected from the Bible and organized for teaching before he can present them. They are not so arranged in the Bible itself as to constitute it a text-book.

Advantages of a Well-prepared Text-book

It is a great advantage, especially to an inexperienced teacher, or one who is limited in time for preparation, to have the help of other people in selecting, arranging, and enriching from many sources—some quite inaccessible to the ordinary teacher—suitable materials for class use. It was a great step forward in Sunday-school work when in 1871 an agreement was reached to use a common lesson and so make possible the preparation of good teacher's helps. There have been since that day many and great improve-

ments in lesson-making, and today a rich variety of lesson materials are available. Yet the need is still present. Not until every church-school teacher has become so skilled in selecting and planning lessons that he can make a good text-book for himself, can we dispense with special writers of lesson helps. A good lesson help or manual makes possible the use of comparatively inexperienced teachers—ofttimes the only ones to be had.

Dangers and Disadvantages

Just as the advantages of a good text-book are found in its wise use, so most of the disadvantages come from its abuse. Unfortunately many teachers are today slaves of the text-book, just as in the Arabian Nights the jinnee was the slave of the lamp. They must appear, bow, and serve whenever it is rubbed. This is the danger to be avoided. No text-book is or can be so complete, so perfectly planned, so above improvement that it can be safely followed in all parts, literally.

Another distinct danger is that it encourages the careless or lazy teacher in his indolence. Why work hard for an hour or more preparing a teaching plan of your own when you can copy a perfectly good one from a book or take the book along to class? So initiative is blocked, and many an otherwise promising teacher stops growing, then deteriorates rapidly.

The inherent disadvantage of the text-book is at the same time the quality that commends it and makes it useful under many circumstances. Most of our church-school teaching must be done by people who are limited both in professional preparation and in time. Most of our church schools are helped under circumstances where library privi-

leges are meager or impossible. As a common-sense way of meeting an existing situation, the well-prepared lesson help with its minimum amount of well-selected material, suggestions, and plans for teaching is of real service. Wise counsel would say: Use it for what it is, recognizing its purpose and limitations, and proceed to better things as soon and as rapidly as possible.

Use of Lesson Helps

Your lesson for any given occasion is not in the lesson help, manual, or text-book. That is simply a convenient compilation, made by a person of good training and large experience for general use, within somewhat definite limits, of age or department groups. It was made to help you, not to impose on you. You can best honor the very worthy person who prepared it, by using it to get *your lesson* for your class.

Suggestions for Students and Teachers

After discussing the various topics of this chapter, give a large amount of time and work to selecting and organizing materials for teaching. Use Sunday-school quarterlies, lesson notes, and text-books of various kinds, as well as standard reference books, such as Bible commentaries, Bible dictionaries, etc. Make special assignments to each pupil in the training-class.

Helpful books:

Graded Lesson Courses, Raffety.

How to Teach Religion, Betts, Chapters VII and VIII.

Project Principle in Religious Education, Shaver, Chapters IV and V.

VIII

TEACHING PLANS

Two problems confront a teacher as he makes his plans for classroom work.

He must consider the larger whole, or study course of which the particular lesson is a part.

He must produce a working plan for use during the class period, giving in detail the material that is to be used, the method of procedure, and especially the work or response he expects from the pupil and the purpose to be served by the use of this material in this particular teaching situation.

The Course of Study

As has been stated in the preceding chapter, the first of these problems is generally settled for the church-school teacher, in so far as the general course of study is concerned, by the officers of the school or church, just as it is settled for public-school teachers by the school authorities of the State or city. One thing, however, is needful; if the teacher is intelligently to use any part of this study course, he must be familiar with the aim, the material, the related fields of information and effort of the entire series of lessons before venturing to use any part of it. This should be the first concern of any teacher after he knows the general needs and interests of his pupils. If, after careful examination of the proposed course of study, he is convinced that it is not suited to the purpose or

class, he should at once seek a change of the course of study through the regular officers of the school in charge of this work. The church-school teacher, however, should not make this a matter of mere personal opinion or preference. Each church class is a part of a school in which everything done is related vitally to every other; and in cooperative work personal desire must ofttimes yield to group needs. However, suitable adjustment of ill-adapted lesson courses should be sought, and if real reasons for the change can be shown, it will usually be made gladly. If, however, the problem is simply one of adapting one or more lessons to the needs of a class or of changing the order of one or more lessons to meet an evident need, that is easily within the power and right of the individual teacher to accomplish.

The Individual Teaching Plan

The second problem, that of preparing the plan for classroom use, is the teacher's own task and should receive conscientious attention. Not a little of the success and usefulness of a church-school teacher depends on his ability to produce and use a flexible and efficient teaching plan. If he approaches his classroom work with a clear understanding of what he desires to bring to pass in the lives of his pupils, and has a definite and workable plan to accomplish that purpose, he deserves and will probably achieve success. One must then become proficient in thinking through his teaching situations in all the factors involved and in producing and using good working plans. The materials and methods to be used take shape as the teacher visions the class in action, and provides not only a working analysis of the material to be used and the method of

their use, but also the desired and probable pupil reaction, measurably an unpredictable factor. For it is well known that pupils do not always do what one might reasonably expect. Thus each class session takes on something of the nature of a venture or voyage of discovery. That is why we say "working plans," "teaching plans," and not "lesson plans." There is a difference.

The Value and Uses of Teaching Plans

The making and use of good teaching plans are of special value to the beginner. While no one ever passes beyond the need of carefully preparing for each class session, the older and more experienced teacher who has gained confidence and skill is not under the same necessity of making a careful outline plan for each lesson as is the beginner. Of the many ways in which this thoughtfully prepared plan helps, the following are suggestive:

Plans help to more careful preparation. Putting down your thoughts in black and white tends to accuracy and completeness as well as sharpness of statement. If not written, some things may be taken for granted that are not quite justified in fact, and others are apt to be vague and hazy. Writing and rereading help in preventing and correcting these faults.

Written plans are a guide to the actual conduct of the class session. The beginner will tend to "stick to his notes"; as experience is gained, more freedom will be found, and it is very desirable that as soon as possible the plan book, though still used in preclass preparation, will not be needed at the class and will be left at home. But it is always well to write out your plan.

Plans should be preserved not only or principally for

future use, but rather for immediate helpfulness. After the exhilaration or the depression of the class hour has somewhat subsided, but before the memory of the teaching experience has dimmed, take your plan book and go over the whole lesson in the light of your experience, as a guide to future planning and teaching. You will get many a helpful lesson in methods of teaching by doing so; especially if you are quite honest with yourself and give yourself the advantage of a rather impersonal estimate of your own work. These used plans should also become the basis for conferences with your coach-teacher or supervisor.

Guiding and Guarding Thought

A good lady caused much merriment among her friends and family by the amusing and embarrassing situations in which she found herself by too quickly recognizing people whom she met as some person whom she expected to see. So good was the joke that she had an excellent opportunity to return it. Her son, a fine young man just out of college, worked in the city. One day on her return from the city she said to another member of the household, "As I came down Chestnut Street today I saw a fine-looking young man coming toward me who looked exactly like John. I rushed up to him and said, 'How are you, John?'" "And what did the young man do?" asked the astonished and amused relative. "Oh, he said, 'How are you, mother,' and went along with me to lunch," demurely replied the little lady. We are all given to doing that. We jump too quickly to our conclusions or act on too little observation and thought. One of the purposes of a good teaching plan is to help both ourselves and our

pupils to make our conduct and thinking more secure. To help best, these plans must not be too formal. None of us act or think logically all the time, especially in matters where we are just learning. Our plans must be elastic and follow the leads of the occasion. Teaching and learning are more like guiding an automobile under motion than like tamping concrete into set molds. It must guide and guard but leave room for free action. It must guide the pupil, and teacher as well, into richer, wider experiences on which to base action and thought, and guard against the many sources of mistaken interpretation and faulty action and conclusions, while leaving all free to think out the problem for themselves.

A Teaching Plan Should Have Unity

This does not mean that each lesson should present only one truth; or that one lesson can always present all of one truth. Unity here does not emphasize singleness or oneness, but the harmony and fitness of all the parts when joined together. Whatever is presented in the lesson must be so organized and handled as to make a harmonious impression; or the things done should be so related one to the other as to construct some workable whole. Sometimes several related truths must be worked together to form one significant view-point or composition, or several actions be so related as to accomplish one larger piece of work, or both these factors may occur in one lesson.

The great cable that supports the Delaware River Bridge is composed of small steel wires two-tenths of an inch in diameter. These were passed back and forth over the main upright supports one at a time until they were gathered into bundles of 306 wires each. Each bundle

as it was completed became a part of the great cable; 61 bundles in all, a total of 18,666 wires. Each steel thread extended straight though the entire length of the cable without twist. This great cable was then wound around with the same fine wire that makes up the rest of the cable. The great steel " sleeves " on which the side wires are swung were next clamped into place and all these parts together, in that wonderfully woven cable, form a unity. Probably no lesson would have quite so many different parts, unless you raveled it back to the last unit. But each lesson is apt to have a good number of related facts and truths, each necessary to the complete whole. It is the part of the teaching plan so to organize and relate all these parts that, when the lesson is taught, it will issue in one unified and harmonious impression, view-point, or co-ordinated conduct on the part of the pupil. This oneness of purpose and outcome, in thought and action, is what we mean by unity in a teaching plan.

How Unity Can Be Secured

A carefully determined aim is the first key to the desired result. Unity is promoted more by securing a significant and well-defined aim or purpose and driving straight at that objective as the work progresses, no matter what comes up, than it can be by reducing the lesson to one statement or proposition which on close examination oft-times proves to be a very composite affair. The momentum of a worthy, well-placed aim will carry us far towards the desired unity.

Strength and consistency of procedure is necessary if we are to succeed in having unity in the thought and action of the pupils either in the class procedure or in every-day

living, which is after all our most desired result. If the teacher himself dwells too long on some choice bit of subordinate material or permits a pupil to do so, or if long meandering excursions are taken into some of the side-issues that every live topic opens up, or the class is allowed to ramble around as the pupils please, much of the unity present in a well-written plan is lost in the finished product of the classroom and is not apt to appear in daily life. This is because the purpose of the hour was not kept clearly in mind and consistently held to in spite of temptations to digress. This does not mean that we are to hold rigidly to a paper plan, however good, but that we must never loose sight of the main purpose and aim of the hour. Our ability to pass by many an interesting side-issue and adhere consistently to our well-defined purpose not only marks the strength of our teaching but in time most surely wins the attention, the respect, and the active cooperation of our pupils.

Proper coordination and subordination of parts aids in the unity of teaching plans. This makes necessary a careful analysis of the different ideas and actions entering into the teaching situation, and also a careful consideration of how each can best be learned and used by our pupils. There may be several facts which must not only be present in mind but must also be fully understood in their relations one to the other in order to reach a reasonable conclusion and well-ordered action. One item is related to the others as cause to effect or as a condition for what follows. A given piece of work may need to be done before pupils will appreciate the need of becoming familiar with another part of the task. Several items of fact and reasoning should be properly related in order to give cumulative

force to an agreement, or the better to support a conclusion, as a basis for action. One incident or item of information may be needed before another can be understood. Unity will depend on the proper selection and arrangement of these parts of the teaching materials so that items of relatively equal value will appear and be used as needed to attain the purpose of the teaching and as coordinate parts; and items or acts entering as subordinate or contributing parts into each of the larger units will be clearly seen in their proper relationship to the main item under which they properly belong.

As has been explained in a previous connection this arrangement of parts should give consideration to the relationship in which pupils will most readily learn and use the material rather than the logical relationship in which well-informed adults naturally think the same materials.

In writing out working plans it is well to use some simple and consistent system of numbering, such as:

I.	II.
1.	1. a. b. c.
2. a. b.	2.
	3. a. b.

These mechanical helps are for your guidance but need not be introduced into the verbal process of the lesson except where such introduction will add to the clearness and force of the teaching.

Two dangers common to the making of outline plans should be avoided: Carelessness in determining the details of topics which result in confusion of thought and overniceness in detail which sacrifices freshness and vigor to balance and finesse of form.

A Concrete Example

This somewhat abstract presentation of the process of making a teaching plan may be better understood by seeing how a teaching plan actually emerged under difficulties:

While following my official duties as Director of Religious Education for the Baptist Churches of Indiana, I arrived one June Sunday at a church in the factory section of a large city. The anxious-faced superintendent met me at the door with a look of relief. "I am glad you came early, for one of our classes has no teacher, and I am at my wit's end to know what to do with them. Will you help me?" Naturally I had to do so. When I was presented to the class I found myself confronted by about fifteen as noisy intermediate girls as it has ever been my lot to face. It was a warm summer day, and there were new shoes, new hats, new dresses, ribbons, chewing-gum, and loud talk in abundance.

The "lesson for the day" was about Jesus and the disciples going through the corn-field, plucking the heads of grain, rubbing them in their hands, and eating the grain while the Pharisees complained bitterly. The girls evidently did not know what the lesson was about, and did not care; they did not know who this strange man might be, and cared still less.

I first had to get their attention to myself, and if possible find some point of common interest where we could begin. As they were making noise I kept still and listened. As the noise subsided I caught a few words from members of a very animated group about the "park." Near-by was the city park, and I ventured a guess they were discussing a trip for the afternoon. Here was my opening, and I

shot a question straight at them: "Is it right to go to the park on Sunday afternoon?" Some said "Yes," and some said "No." When the discussion had proceeded far enough so that I was sure all were interested, I said, "Would you like to have an answer to that question from one who has a right to say?" Certainly they would. Then I told them the story leading up to the statement of Jesus, "The Sabbath was made for man, not man for the Sabbath." "That," said I, "will help you answer the question." At first they did not see how it would help. I again related the incident, which Jesus used, of David eating the showbread and asked, "Was that wrong?" "No." "Why was it, under the circumstances, not wrong?" So we thought our way through to the meaning of Jesus' words. The girls finally reached the conclusion, to which all agreed, "It is all right to do on the Sabbath day whatever helps you or others."

It will be noted that I was perfectly familiar with the lesson material and had a definite life situation in hand which yielded a good teaching aim, "A Rational and so a Christian Use of Sunday," and as I was accustomed to making teaching plans the lesson proceeded to the successful issue.

The More Formal Set-up

Suppose now we analyze the process by which this plan emerged:

1. *A Point of Contact or Beginning*

A live situation which gave rise to the aim or purpose of the teaching. This was brought sharply into focus by a question and discussion.

2. *The Body of the Lesson*

A suitable ordering or handling of the materials of the lesson to secure an understanding of the factors involved and their relation to Christian conduct; issuing in:

3. *A Working Conclusion*

Something to plan or to do, or a statement of truth to be used, to guide thought or action.

Thus, with endless variations of detail, due to differing pupils, situations, and available materials, teaching plans are formed.

Begin Planning Early

Fortunately most teachers are not required to precipitate plans on such short notice as was done in this case. There is usually time enough for maturing our plans by careful study and thought.

It is always well to begin early, to read and study widely in the related materials, and to form our plans with a full sense of our pupils' needs in mind and an unfeigned desire to help them as the major urge of our planning.

I remember a word which came to me as a young minister with much helpfulness. Doctor Lyman in his book, *Preaching in the New Age,* says, " Start your preparation early in the week and have that initial skirmish with the devil of laziness over."

Adaptation of Material and Methods to Different Grades

A very important factor in planning teaching work can only be mentioned here. Every lesson, every course of

study, every program of worship, recreation, fellowship, or service must be planned to meet the needs and the capacities of a particular age-group. So important is this that an entire unit of work is given to this study for each grade, in this Standard Course of Training. Since this is provided in the Special Departmental Units, and because time and space do not allow an adequate treatment here, we must leave these interesting and important topics for a later study, with this admonition: If you wish to teach well, do not neglect this special preparation for the particular age-group you wish to teach.

Suggestions for Your Plan Book

Keep your teaching plan in a well-bound permanent book, preferably a loose-leaf ring book of good quality and convenient size.

If you know how, you can write out good teaching plans on wrapping-paper or the backs of old envelopes, but it adds to the dignity and permanent worth of such plans to have them neatly done in a worthy form.

Every teacher has moments of insight which amount almost to inspiration when new vistas of truth open up before the mind and new meanings are seen in scriptures, hymns, and in the ordinary facts of daily life. In the vital work of every class room experiences come that are of special value not only then but for after time. All these should be noted and preserved for future use. The plan book offers opportunity to do this.

The preceding pages are intended to suggest a working method for developing your plans, and the following is suggested as a way to set up for use the finished working plan:

TITLE OF LESSON (What it is about—short, attractive, catchy)

Used at ———— Date ———— Remarks ————

Lesson Material: (Bible references), (Books or other sources of usable material).

Aim: What do you wish to accomplish? (A concrete statement as far as possible in terms of results desired and outcomes sought for in the conduct and character of your pupils.)

Pupils' Cooperation or Response	*Materials and Methods You Intend to Use*
Results which you desire or work you wish to be done by your pupils.	Put in this column the materials you expect to use and your method of procedure.
(For convenience in cross-reference from one column to the other, use the same numbers, both for main and sub-heads.)	(Use the same numberings as in column one.)
I.	I.
1.	1.
a.	a.
b.	b.
2.	2.
II.	II.
1.	1.
2. etc.	2. etc.

Suggestions for Students and Teachers

This chapter measurably gathers up and uses all that has preceded. It is the purpose of this study to give insight and skill in making teaching plans. Mastery of the theory is needed, but practise in making plans is even more essential. Complete understanding and mastery of the principles involved cannot be attained without using these principles in actual plan-making. *If time permits spend*

several sessions making teaching plans, working them over together and using them in practise teaching.

Helpful books:

The Teacher, Weigle, Chapter I, suggestions at end of chapter, Chapter III.

Teaching Adolescents in the Church School, Shaver. (A guide-book for making teaching plans based on the Project Principle.)

How to Teach Religion, Betts, Chapter VIII.

Use *Graded Lesson Courses,* Raffety, or any good Lesson Helps, as sources for suggestions in making Teaching Plans.

IX

FIXING RESULTS

In religious education as in all other education the ideas, ideals, attitudes, skills, habits, and ways of thinking on which effective choice and action depend must be so fixed in mind that they can be recalled with ease and sureness, used without hesitation and with precision and can be depended upon to control conduct in times of crises. The well-educated man is not only the one who knows the facts about that in which he is trained, but much more that one who has a strong and able disposition to move forward in every new situation along the lines indicated by the truths he has learned, to meet and solve new problems and to learn more truths.

The University of Rochester has in a recent catalogue the following statements of the basis on which the highest grades are given for work done in its classes:

Group I. 90-100%.

The work done by students in this group has uniformly shown the following qualities:

Thorough comprehension and retention both of the facts and of the principles of the subject;

Ability to reproduce these facts and principles, both orally and in writing, accurately and concisely;

Power to correlate the material with other branches of the subject and with other subjects;

Individual reaction upon the material, *shown by the ability and tendency to apply the methods of the course to new and original problems and situations with reasonably sound results*—intellectual initiative.

The sound educational principles here set forth may well be used as a goal by our religious teachers.

In our education we should seek dependability with flexibility; sureness of direction and tendency with adjustability of thought and action. Education should be much like a river, where the experiences of the day and the teaching of the class, like the waters of the stream, make for themselves a channel to which they ordinarily conform but which on occasion they can and do change. It is the goal of the teacher so to lead as to secure these desired results. The following are among the many considerations that will help us to make our teaching a lasting and a usable possession, not a passing memory.

Intellectual Thoroughness and Sincerity

We should attack each problem or task with all the intensity, power, and hopeful purpose at our command. This is especially necessary at our first contact with a new piece of work or a difficult problem. If we would secure worth-while results in the work and also in our own character we must launch ourselves with a hopeful and practically irresistible effort. In learning and teaching, as with abrasive instruments—files, grindstones, and emery-wheels—there must be a good *tooth* or grit, something that takes hold and brings results. The cutting-tooth of all educational effort is sincerity of purpose. It is absolutely essential in the make-up of the successful pupil. It cannot be dispensed with in the teacher. If either is *soft* or careless, the attack is apt to slip and not much is done. This intellectual thoroughness and sincerity is not only necessary to the successful issue of the immediate work; it is also a fine ingredient of any worthy

person. One of the most essential qualities of character always found to a high degree in any real leader is integrity, "oneness," "wholeness," and soundness of purpose and action.

Drills

There is something about all drill-work that smacks of the dust and toil of the parade-ground, and the "hard-boiled sergeant." Doing a thing over and over may fix it, but is apt, at the same time to fix a dislike for it and a disinclination ever to do it again. How many of our normal citizen-soldiers continued military drill after the war? Drills are needed, but it is not necessary to make them monotonous.

Drills Should Be Properly Motivated

Here is one place where well-planned projects help. A real piece of work to do, in the doing of which the same connection is made over and over again, in a natural setting such as is apt to be met in daily life, does the trick.

If for the sake of economy of time formal drills must be used, attach to them something pleasant that has real connection with the purpose for which the drills are had. Do not use anything which cannot be both subordinated to and used with that for which the drill is needed. If we do not heed this suggestion we are apt to find the secondary matter, attached to make the drill interesting, will absorb too much time, will be learned first, and will last longer than the main material for which the drill is given. This means that we must keep the aim of the particular piece of work in mind and admit nothing, however interesting, that interferes with the aim. Thus the reason for drilling

on the names and order of the books of the Bible is to be able to use the book accurately and readily, to find places with ease and rapidity. Many children, because of the devices used to motivate the drill, come to think more easily of the device than of finding the place. To them Exodus is a bit of ribbon of a given color, or a pink spot on a chart, rather than a book of the Bible. The fact that they "*love*" such a thing is not at all to the point. Anything done, made, or played, to motivate a drill, to be educationally defensible must be interesting but subordinated to the main purpose of the work. The more it is "loved" if not in keeping with the purpose, the worse it is.

Suggesters

Professor A. Duncan Yocum of the University of Pennsylvania has developed a way of learning and recall of important abstract or general ideas, in their various relationships, which he calls the "Method of Suggesters." It consists in building up in connection with frequently recurring and important general ideas, principles, experiences, and locations, a series of words or phrases which will surely and inclusively suggest, when needed, all the various experiences and applications these ideas or principles should call to mind. These "suggesters" should be as naturally and essentially related to the principle, abstract idea, or general experiences and situations as can be, though arbitrary and artificial schemes may be used. These are fixed in memory by cumulative drill and depended upon to suggest not only the idea but its many connections, meanings, relations, and applications in thought and conduct. It amounts to building around an abstract idea a system of retainers that will hold and sug-

gest a rich, varied content and connections for use as need arises.

Examples of Suggesters

The meaning and use of the method can best be seen from one or more concrete examples.

In presenting the material of this course of "Teaching" in lectures and in Schools of Methods the writer has often used the following alliterative device:

A	1. Personality.
Pod	2. Preparedness.
of	3. Principles.
Peas	4. Purpose.
for	5. Plans.
Pedagogy	6. Progress.

The science of teaching is Pedagogy. Most of the material presented in this manual on "Teaching," it will be found, can readily be organized under the headings given, the suggester words can be readily learned and easily remembered (note the alliteration), and when a situation arises demanding some element contained in the course of study these suggesters will help one recall it, with its various connections and content, for use. We can with a little thought reduce the number. "Preparedness" will readily go as a subhead under "Personality." "Progress" is so closely related with "Purpose" that we may include that under the larger causative idea. We now have four suggesters under which we may organize and recall most of our usable material as we need it: Pedagogy: (1) Personality, (2) Principles, (3) Purpose, (4) Plans.

Kipling's old rhyme, ofttimes used to set up for ready recall the main facts about any situation, is of the nature of a set of suggesters:

> I have six honest serving men
> (They taught me all I know;)
> Their names are What and When and Where
> And Why and How and Who.

When one of these Honest Serving Men appears with his dish of facts he becomes a helpful Suggester. Any one who has learned these suggesters has at his command a valuable and ready guide to the investigation of any matter of fact; for the more essential factors which we should know are contained under these heads.

Characteristics of Good Suggesters

1. *Generally suggestive.* Such as will apply to a wide range of similar subjects or situations. An outline or set of suggesters that is good only for a specific situation is too limited in use to be economical. The Kipling quotation as given above is good because it fits many situations.

2. *Inclusively suggestive.* Must not omit any essential element they are supposed to suggest. Broad enough in scope and suggestive associations to cover the entire field intended.

3. *Variously suggestive.* Select the richer, more varied, and appealing factors, not the commonplace or barren matters of fact.

4. *Ready retainability.* (Easily learned, easy to remember.)

(1) Limited in number—three or four. Usually the number can be reduced by careful combinations.

(2) Retainable form—alliteration, rhythm, acrostics.

(3) Key-words and subsuggesters.

(4) Accumulative review. Do not let the system when started die down.

5. *Suggestive form.* Important because if the suggesters are too mechanical in form or depend too much on a personal equation of knowledge or apperception they evidently lose much of their value. They should suggest naturally the thing intended neither more nor less.

6. *Practise is important.*

(1) In finding good suggesters. Apt words and arrangements for any given situation come more easily after practise and experience in the use of the suggester method.

(2) Accumulative memorizing. A system begun in one year or grade and built upon through consecutive months and years is increasingly valuable.

The Dominating Principle of Christian Personality

Personality is not fabricated or built up, it grows. It forms not by being added to, chiseled down, or shaped from without, but by being stimulated, directed, and furnished with the needful elements and conditions for growth. Air, light, food, exercise, truth, experience, contact with other people; all that enters into its make-up is first transformed by vital forces into its own kind, before it can be used. What of experience is put forward or suppressed, what is selected and used, what is subordinated or omitted, depends upon a central organizing principle, a dominating passion, the master motive of the individual. Two very different people may come from very similar situations and experiences, ofttimes from the same family.

Much depends upon the method of assembling the parts, and this depends upon the controlling motive of the life.

Many of the same elements are found in one person as in another very different person. Shylock, the Jew, protesting against the inhuman treatment visited upon him and his people, runs through the whole list of human characteristics and claims them all. Yet, Shylock was a very different person from Portia. This difference is not so much one of kind in the individual elements as of quality, in the total, when assembled.

An avaricious person may have many of the same characteristics as a charitable person, but the order and proportion differ. One is dominated by avarice, the other by love.

A selfish and an altruistic person may not differ so much, except as the elements that are common to each assemble in action and attitude, under the dominating influence of two differing master passions.

Christian Personality Must Be Christ-centered

The dominating motive must be that which was the controlling power in the character of Christ himself. The same elements of personality are still there, but the central dominating power that controls their organization and action has so changed that they are indeed new creatures.

Shakespeare has Mark Antony say of the fallen Brutus:

> His life was gentle, and the elements
> So *mixed* in him that Nature might stand up
> And say to all the world: "This was a man!"

When a person becomes so dominated by the spirit of Jesus Christ that Christ controls the *mixing of the ele-*

ments in that person, we can say to all the world, "This is a Christian." To make Christ thus dominant in the lives of our pupils is the goal of Christian teaching. If we can attain that, all else will follow in due time; if we fail in that, whatever seeming success we may have in securing outward conformity to Christian beliefs and customs, we fail. If the organizing principle is there, growth in Christian character, though slow, will be certain, though delayed, will ultimately reach maturity. If that organizing, vital principle is not there, however favorable the outward seeming, personality will in time disintegrate and reorganize around the principle which is really dominant.

Personal Choice Necessary

The ideas, ideals, standards, and truths of Christianity must indeed be so taught as to be well known. Otherwise, how can they influence life? We cannot use that which we do not know or cannot recall. But it is decidedly not enough that they should be known only. In order that Christian knowledge may so enter into life that it colors feeling, determines thought, and controls conduct, each individual must for himself accept it as his own. This is especially true of his attitude toward the person of Jesus himself, who is "The Way, the Truth, and the Life." Any hedging or half-heartedness at this point leaves one, whatever else may be true of him, somewhat less than Christian.

Method of Teaching to Secure Whole-hearted Acceptance of Christ

Since this is a book on methods of teaching it is fitting that place be given to those methods of teaching which

have been found successful in securing acceptance of Jesus Christ and his ideals as the dominating factor in all life. This is done here from the standpoint of teaching as one of the most dependable ways of evangelism known to men. Not only is it fully indorsed and indeed commanded in the Great Commission (Matt. 28:19, 20) where both Greek words *μαθητεύω* and *διδάσκω*, translated "teach" and "teaching" are school words, demanding educational methods, but is so fully justified both in the numbers reached and in permanency of results as to be unquestioned. These principles of educational evangelism are also presented in full sympathy with and as coordinate with all other successful and sane methods of winning souls to Christ. The writer believes that any attempt to set education and evangelism over against each other as in any way mutually exclusive is unwarranted by the facts and dangerous to the best interests of the church, the kingdom, and the individual person. All evangelism to be finally effective must be educational; any educational plan or effort must be evangelistic to be Christian. The two are as inseparable as the two sides of one board.

The following suggestions have been gleaned from many sources and have often been tested and not found wanting.

1. In winning a person to Christ, *you cannot begin too soon.* From the first time you put your finger into the little pink palm of a baby hand, through all the years every touch should be such as to lead in the right direction. You may easily wait too long, you cannot begin too soon.

2. *Win the love life of the child* not simply to yourself but more to God, Christ, the Bible, the home, the church, and to Christian ways of living and Christian people. Remember, love cannot be commanded or coerced, it must

be won; and the way to win it is to keep the better things close to the child life in an attractive helpful way.

3. Make sure that the child secures at the earliest possible time *clear, true, usable ideas* of all the great Christian concepts. If we remember that the most elemental of these religious ideas are most needed, and that complex and elaborated theological statements not only can wait to a later time, but can be better learned then, we do well. Religious ideas to help the child must be crystal-clear, not vague, not complex; they must be great, but they must be simple and clear. *They must be true;* the most dangerous and wasteful thing one can do is to impart to a child information which it may later need to unlearn. Unless we know from our own tested experience that a given statement is true, we had much better keep still. That service at least we can render the child. What we teach a child *should be usable by the child now* or we should not teach it. Why waste time and clutter up the mind of the growing child with stuff, however interesting to us, that it cannot use and so does not need, when there are so many beautiful and important things we might teach if we have sense and grace enough to let the unusable things alone?

4. *Secure as often as possible action* on the part of the child in the directions we wish life to take in its final set. This is needful in all teaching for any age, but especially with the child. With the child action comes immediately, it cannot wait. In fact, action often precedes the thought, or at least comes from the suggestions which reach the mind through eyes and ear, and the thing emerges into consciousness in the action. Remember, it is *action* that gives set to character.

5. *Secure an early personal choice of Christ as Saviour and Lord.* The time will soon come, earlier than we usually think or know, when the child will face crossroad situations in its moral and religious life, where deliberate choice must be made. This cannot be avoided, indeed, it is the normal way of life. Every individual person must face these alternative situations and must choose for himself which way he will go. At first these moral crises will be concerned only with individual acts, but as the child goes on and life becomes more complex the time will come when they have to do with the whole life attitude. Sooner or later every individual chooses for himself whether he will go the Christian way of life or some other way. If in youth or later life we find him whole-heartedly on the Christian way of living, sometime, somewhere *he has consciously chosen that way.*

If now when that time comes and the crisis is on we have seen to it that he has clear usable ideas of God, Christ, and Christian living, if we have won his love to the higher things, if by frequent little acts of worship, of helpfulness, of confession of faults, and of dependence on God and Christ for help we have inclined his life in the Christian way, he will choose that way for life, ofttimes so easily and so naturally that he does not afterward remember when or how.

With those who have passed on into youth without making this definite personal decision the situation differs somewhat. All the principles thus far set forth still apply in our methhod of teaching, as they do to the teaching of the little child. But because a new *element* has entered into life, an additional *method* must be introduced in our teaching to meet it. With the little child our problem is largely

a matter of strengthening and giving action to better tendencies until a definite personal choice has been made. The fact that such a choice has not as yet been made at the later periods of youth means that either there has been hesitation to accept the better way or that there has been conscious choice and action in the wrong way of living. This brings into the situation a life-set that must be overcome. No one is apt to leave a way of living once set unless he is convinced that both the way of living and he himself, because he has adopted it, are wrong, unworthy, sinful. You cannot do much with a person who is following a wrong or a wicked way, so long as he is *quite well pleased with the way and with himself.* Dissatisfaction with self and with sin, ofttimes such dissatisfaction as amounts to positive soul-distress, must precede repentance and change.

Perhaps the best method to use here is that of clearly showing the higher ideals and the better way both by word and by worthy living. Denunciations and railing at evil accomplish but little, especially when the one who condemns presents none too good an example of better character and better life.

In any case we have not securely fixed the results of our teaching until we have so taught as to secure a definite personal choice of Jesus Christ as Saviour and Lord and right social living as the dominating principle of character.

If we fail in this we have failed completely so far as lasting and worth-while results are concerned.

Typical Examples

A few years ago at Winona Lake, I listened to a significant conversation before a large gathering of ministers.

Mell Trotter and his group of "mission" workers were telling the wonderful stories of their experiences of salvation from outbreaking sin through accepting Jesus Christ as Saviour and Lord. Then Gypsy Smith arose and spoke essentially as follows: "I have listened with much interest to you men as you have told of your wonderful experiences of salvation through Jesus Christ. I want to tell you a more wonderful and in some ways a better experience. In the sweet innocence of my Gypsy boyhood out in the green fields under the great trees Jesus Christ came to me. I accepted him with the simple faith of a child, and he saved me from *ever becoming the kind of a sinner you men have been.*"

Here we have two very different ways of arriving at essentially the same inner state of soul-set.

There is yet another type—proud intellectual unbelief. I would hesitate to use the example I wish to present were it not that I have often heard Pastor Conwell himself refer to the facts and that they are well known.

Russell H. Conwell went to the Civil War as a captain from his home town. He had been at Yale for a little more than a year before organizing his company and going to war. He often said that since he had been to college more than a year he naturally knew everything that could be known. At that time, as was the common custom of college men, he was a professed unbeliever in religion. Books of his classmates of that period bear after his autograph the appellation "atheist." With him went to the war as his personal servant a small boy who was a devout Christian, John Ring. The captain naturally had no sympathy for Johnnie's religion and Bible-reading and often chased him and his pocket Bible out of the tent. During a sudden

attack on the Union camp while Captain Conwell was absent the tents were fired, and the Union soldiers were driven back across a bridge, which was then set on fire to prevent the enemy from following. John Ring, however, made his way to the captain's tent, secured a much-prized dress sword which had been presented to the captain by the people of his home community, and in making his way back across the burning bridge was so severely burned that he died. This very profoundly affected Captain Conwell.

Shortly afterwards (at the Battle of Kenesaw Mountain, Georgia) he was wounded and was left all night on the field of battle as dead. These experiences so affected him as to turn his great intellect with all its pride to God, in a great soul struggle that ended in a great surrender and a life of victory. His own story of his experience follows:

"Some time that night I felt a strange sense of dying—a fading, falling out of life—and I said: 'I am going to my God if there is one; to the Saviour I have scoffed at and despised; going to meet John and his God.' An awful sense of sinking came over me, and I called upon the unknown God for forgiveness, and asked him to reveal himself to me if there was any revelation possible. A little later I asked the nurse to read a prayer. A few minutes after that my heart was opened. I cannot describe it—no one can—that instinctive need of the love of God and that warming of the heart that came to me. But the sense of final forgiveness seemed to fill my soul with light."

The teachings of his Christian parents had borne fruit. Again the humble Galilean had conquered.

"Is that what you would consider conversion?" was asked of Doctor Conwell. His reply was "Yes," but that decision and action must go with the emotion. "One must do something."

It is well in closing this study of how we can render permanent the high values of our church-school teaching to remember again that our first great duty as Christians and as teachers is to win souls to Jesus Christ. If we fail in that we fail in all we do. We either win or we lose, between Christian and non-Christian there is no halfway place.

Suggestions for Students and Teachers

How can we make the results of our teaching permanent in the character and conduct of our pupils? We cannot do this in any sure way unless our teaching is good from an educational standpoint and results in a definite decision for Christ as Saviour and Lord and makes Christian conduct the main rule of life. The study of this chapter should result in making each teacher a soul-winner as well as a skilful religious educator.

Help will be found in the following books:

How to Teach Religion, Betts, Chapter V.

The Teacher, Weigle, Chapter IX.

The Project Principle in Religious Education, Shaver, Chapter VI.

Evangelism of Youth, Gage.

Russell H. Conwell and His Work, Agnes H. Burr, Chapter XIV.

X

BETTERING OUR TEACHING

It is probable that any one who cares enough for Christian work to accept a place as teacher or officer in a church school would like to do this work well. This wish to do better work is not, however, strong enough, in all cases, to secure the necessary thought, study, and work to accomplish the results desired. Better teaching makes necessary a large amount of careful, thoughtful work. It cannot be had just by wanting it. It requires pedagogical "backbone" rather than "wishbone."

When one has been given the opportunity to teach; if he has average intelligence, if he has access to a reasonable supply of good books on teaching and related subjects, if he knows one or two good experienced teachers who will help him, if he is willing to pay the price of success in serious study, faithful work, careful correction of errors and overcoming weakness or lack of skill, and if he is willing to continue his efforts in spite of discouragements for a number of years, he can become a useful and successful teacher. But if he thinks he knows enough now, is either careless, unfaithful, lazy, or conceited, he is to that extent hopeless, he cannot attain real success as a teacher.

Self-help

You can do much to better yourself as a teacher and to bring your work to a higher level. To do this you must

be a severe but just critic of your own work. This statement does not mean at all that unfortunate and silly attitude that quite willingly admits that your work is about as bad as it can well be and serenely goes on without even a twinge of conscience; or that complacently accepts the fact that you are doing "about as well as any one else." What it does mean is that you are to be a just and thoughtful student of your own work, with the definite purpose to improve it.

Score-cards and Measurements

In order to get a just estimate of your own worth and the worth of the work you are doing, it is well to use some good standard of measurement rather than to trust either to your own unaided judgment or that of your friends or even of your enemies, if you have any enemies. At page 148 will be found a "Score-card," which may be used either to measure your own attainments or to estimate the worth of the work you may have opportunity to observe others do. Not many good standards have been formed for measuring the results of religious education. The score-card here offered is not perfect or final and should not be taken too seriously. Its use as suggested will, however, be found helpful. It is offered solely for that purpose. Most of the questions and suggestions come from the topics discussed in this manual and should be well understood by any one who has faithfully studied this unit of work.

Remember, the purpose of such a study of your work is to help you correct your errors, to learn both by your successes and your failures and also to give you a standard by means of which you may learn where to place the

emphasis in bettering your teaching. Its value lies not in its exactness but its suggestiveness. Some day we may have a perfect standard, then we may expect even better teachers, but this score-card, though purposely non-technical and not intended to be precise, will help you if used with a bit of common sense.

Hold Yourself Up to Your Best Until It Becomes a Fixed Habit

In learning to write it is a well-known fact that unless one consciously holds the work up to the best possible performance both as to speed and form, the more you write the worse it becomes. The same principle obtains in any other act or skill. Long years of practise in teaching will set bad habits until they become so fixed they can scarcely be broken if we allow ourselves the doubtful luxury of doing less than our best at any time. The following story which was suggested by a concrete teaching experience will illustrate this principle:

Once upon a time a fine spring of pure, clear water gushed out from beneath a high hill and flowed down over clean, white sand. By the side of the stream grass and flowers grew, and birds and wild beasts and sometimes men came there to drink. But one day the spring grew careless and discontented. "This is too good water for such common purposes," it said. "I will keep it for some great occasion." So it ceased to flow. The flowers withered; the grass died; the birds and beasts went elsewhere to drink; the sands became foul and dirty.

Then came a great general with his officers led here by a famous guide. "Why," said the guide, "this is strange, there should be right here one of the finest springs in all this country." The spring recognized its opportunity. It summoned all its force, but only a few muddy drops of water came forth. The channel that connected it with the reservoir in the mountain had choked.

It is in the daily round of common tasks that habit sets and our level of attainment is determined. If we do less than our best at common times, we cannot do our best at any time.

Learning by Watching Others

While teaching is of such a nature that it requires actual participation in real work to master it, it is also true that much can be learned by watching others teach, both by their mistakes and their good qualities and successes.

Here again we must use an objective standard of measurement if we would profit by our experiences in observing the work of other teachers.

A Hint About Use of the Score-cards in Observation Work

All good scoring or measurements of educational work show a small number of pupils or teachers, as the case may be, near the top of the list, a larger number near the bottom, and a tendency to bunch near the center of the score-chart. This seems to be the normal situation. In using a score-card therefore, place good average work near the center, leaving plenty of room above for superior work, and below for evidently inferior work. If any great number of workers score nearly a perfect mark there must be something wrong either with the score-card or with the scoring, since it is not at all probable that in a given situation city or school perfection has at last been attained. Usually the fault is with the scoring, which, in such cases, becomes a compliment, not a judgment.

To make the scoring significant and helpful place good average work at the center.

The purpose of using a score-card in observation work is:

1. To give you a clue as to what to look for.
2. An objective standard of measurements which assigns relative values to each part of the complex act.
3. To enable you to profit both by the weak and strong points in the work you observe.

Every prospective teacher now in training and every one now in service should learn to use a score-card and have frequent opportunities to observe the work of other teachers. This work should never be done simply to *imitate the work of others.* One is often asked to recommend a "model" school to be observed evidently with the idea of adopting its methods. Don't do that! See all kinds of schools and all kinds of teaching and learn to judge justly. There is no best; it is yet to be. And if you observe wisely you may learn quite as much from what you see in an ordinary school as you will from one commonly rated much higher. Visit all kinds of schools and classes, but be sure that you evaluate wisely what you see rather than imitate blindly or condemn unjustly.

Practise and the Art of Teaching

Teaching is an art. As such it has a large element of natural aptitude and acquired skill. Not every one can teach successfully any more than every one can sing or play a piano successfully. It is true, however, that almost any one who has a common degree of intelligence can learn to teach if he cares enough about it honestly to try. But teaching *must be learned.* Some with more natural aptitude will learn more rapidly than others with less natural gifts and in the end do superior work. But every

one must learn. One can progress faster and avoid many serious and common blunders if the first efforts are preceded by some study of the theory of teaching and are accomplished under the trained eye of a sympathetic *coach-teacher.*

Relation of Theory and Practise

Some people say that word *"theory"* in such a way as to disparage it and that for which it stands. That is not a true or a defensible idea of theory. Nothing can be more important than a good understanding of the inner nature of a thing and the principles upon which it depends, and to have a correct attitude toward the whole process; that is what the theory of a given thing is. It makes all the difference between bad work and good work, between success and failure, whether we proceed on a right or wrong theory. *We always act according to some theory,* more or less correct. To say we have no theory, or that we do not care for the theory of a given process, is to advertise the fact that we are either acting haphazard, or without intelligence to guide us.

It cannot be said that theory is more important than practical technique, or that method and technique are more important than theory; both are necessary. But a certain amount of sound theory should precede method and practise, that we may have some understanding and insight to guide our practise. In this sense principles come first. No one can ever become a teacher by the study of text-books on teaching alone, without practise work, any more than he can learn to swim without going into the water. Provision should be made for practise of the art under a good guide or coach-teacher.

Supervision of Teaching

This brings us to a consideration of one of the much-needed and but little used methods of bettering church-school teaching. In public-school work not only are those learning to teach required to do much practise work under the guidance and instruction of a critic teacher who both commends and condemns and also suggests better ways. It is also the common practise today to employ people of recognized ability and teaching skill to *supervise* the teaching of all teachers in a given city or district. The main purpose of this supervision is to better the work of these teachers. This means of improving teaching by supervision is not unknown in church schools, but thus far it has not been much used.

Personal Qualities of a Supervisor of Religious Teaching

So new is this field of work that only a few persons are prepared to do it, and but few churches attempt to avail themselves of the helpful services of a good supervisor of teaching. Indeed but few could do so if they wished, for such persons are not numerous and cannot be produced at will. A person to succeed in this important work should have at least the following qualities in fair degree of development:

1. A sound, wholesome, Christian character.
2. A cheerful optimistic disposition. (This is no work for a grouch or a pessimist.)
3. Tact, insight, and sympathy.
4. Ample knowledge of the principles and theory of religious education.
5. Successful teaching experience.

6. Capacity for directing the work of other people.
7. She should also have great patience and consideration for others with persistence in bettering their work.

If such a person is available her services should be secured at once. A church could well afford to release such a person from any other work, however important, to enable her to supervise the work of the entire teaching staff of the church. There is no other work *more important* than that.

If no such person is to be had, it is better that the office of supervisor be left vacant, and other means be employed to better the work of the school than that an incompetent or unsuited person be put into that position. There is a strong natural tendency for young and growing teachers to go right if not hindered, and the danger of serious damage resulting from the efforts of an untrained, unsympathetic, tactless, or obstinate supervisor is too serious to take the chance.

Commonplace Ways of Bettering Teaching

There are many ways in which common people can be developed into good teachers. Some of the more commonplace and dependable factors are:

1. *Life experiences.* "It takes a heap of living" to make a good teacher. Not until one has successfully passed through many experiences can one guide others.
2. *Study.* One must keep an open-minded, and a thoughtful attitude toward all teaching problems. We are finding our way through difficulties to better things. Study is our pilot and pathfinder.
3. *Work.* What we vision and plan through study we realize, test, and build solidly into our present situation

through work. This then becomes the substantial foundation for future advances and improvements.

4. *The guidance of the Holy Spirit.* This work is God's work. When Jesus committed it to his church, he said, "Teach . . . train. . . And, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). He did not intend us to do this great work in our own strength unaided. We work with him when we teach, and all his power and guidance are available if we ask and work "according to his will."

5. *Intelligent constructive supervision and criticism;* the supervisor gathers up and seeks to make effective the helpfulness of each of the other factors. His work pertains as much to the experienced worker as to the beginner, and coordinates all other training efforts.

If a suitable person can be had, and if the church school is ready to undertake seriously this forward step, there are a good number of practical ways in which the supervisor of teaching can help.

Some Things a Supervisor Can Do

A supervisor can make sure that each teacher is familiar with the class she is to teach, the general plans of the department in which she is to work, and with the course of study she is to use. Attention to these details in ample time before the school year opens will guard against many misunderstandings and much confusion. If adjustments need to be made either in the personnel, the curriculum, or the working plans, this can be better done before the work starts than in the midst of a busy Sunday session. Sufficient unto each Sunday's session are the problems thereof, without allowing the accumulated difficulties of

the past that might with forethought have been cared for weeks before, to be injected into the day's difficulties.

A supervisor can help the teacher form good teaching plans and acquire good teaching technique. Games are won as much at least during the training period by the coach as during the game by the captain.

But even after all has been done that forethought can do, there will be enough blunders and mistakes to be corrected to justify any good supervisor in the exercise of the duties of the office. Other lessons remain to be taught, and today's mistakes if rightly used may be the foundation of tomorrow's large success. Conferences based on the experiences of the classroom will yield large results in improved teaching, especially if held while the experience is fresh in mind and under the guidance of a wise and sympathetic supervisor.

Ofttimes an experienced teacher looking in on a teaching situation will quickly see some defect in lighting, heating, seating, or other physical feature, which if it cannot be remedied without disturbing the class, can at least be made the subject for future conference and suggestion and thus be improved. There is also the annoying and perplexing item of always having text-books and other supplies on hand when needed. While the supervisor need not be burdened with the detail clerical work of ordering such supplies in ample time and in sufficient quantities for the needs of the school, she should at least make sure that this necessary duty is attended to regularly on time.

Parent Teacher Cooperation in Church-school Work

The need of such cooperation is evident; the purposes to be accomplished by it are somewhat as follows:

To understand better the nature and needs of children. Neither the teacher nor the parents have a full opportunity to study and know the child in all his activities.

To study together the influences of the existing situations and activities of the children, in home, school, and community, on the religious welfare of the children.

To make such changes in these situations and activities as may be needed the better to adapt them to the needs of the child. Some things need to be encouraged and strengthened, others need to be introduced and developed, still others need to be discontinued or suppressed. In all this parents and teachers can work together better than either can work alone.

The mutual advancement of parents and teachers in those understandings and skills on which good work for the welfare of children depends, to the end that all, parents, teachers, and children, may learn better to live the common Christian life.

Some Things to Do

Visits of parents to the class and department meetings and of teachers to the homes of pupils are the basis of all study and understanding. Each should see the other in every-day active operation.

Public meetings of parents and teachers for study and inspiration as well as planning are most helpful.

Surveys should be conducted to learn the exact situations faced in doing the work. The results of such surveys can be visualized in many ways, and become the basis for any proposed changes or advancements. Pictures, graphs, maps, charts, pageants, will help to make the materials gathered in the survey understandable and of use.

Community meetings and exhibits become occasions to hear special speakers who bring messages of authority and guidance and make known to all the ideals, purposes, and achievements of the church school in its wide ministry to the whole community.

Care should be taken not to start too many new things in a short time. It is better to get two or three needed things done each year than to attempt a flood of projects, and in the resulting confusion and discouragement lose all. One thing well planned and put under way, then another, will in the end bring results. This work is closely related to the work of supervision, and where there is a school supervisor of teaching it might well be made one of the duties of that office to start and direct the cooperative work of the parent-teacher meetings and reciprocal visits. It is quite needful, however, that the individual teacher give both time and thought to this cooperative work if the larger results are to be attained.

We have now come to the end of our book and of this unit of study, but not to the end of your reading and study or of your preparation for this life-long work. So fine are the skills of teaching and so vast its requirements, that, though well begun, it ends never.

Suggestions for Students and Teachers

It is the purpose of this chapter to encourage each student of the training-class to "carry on" to higher attainments. Not only should the topics be discussed and the general program suggested be well in mind but, more important, a serious beginning should be made in supervised observation and practise teaching. Make liberal use

of the score-card. When you have received credit for this unit of work you have now finished, you have just well begun.

Additional help in other books:

A Survey of Religious Education in the Local Church, Bower.

Method in Teaching Religion, Betts and Hawthorne, Chapter X.

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